

## ***Hold those GI bonds!***

What may happen if more than a billion dollars of new money suddenly floods the country? Well, among other things, prices may rise still more, at least for the time being, under the reasoning that the more money people have, the more they are willing to spend. That's why it is important that you GI's don't rush at once to cash in your terminal leave bonds. You can, if you wish, cash them in after September 2; you and your nine million fellows can, and there are some two billion dollars ready to redeem the bonds. But if you are wise, if you do not absolutely need the ready cash for essentials, you will hold the bonds and enjoy their 2.5 per cent increment as an investment. A bill has been introduced into the Senate to raise the interest to six per cent, so the investment will be all the more valuable. In spite of this inducement to hold the bonds, it is predicted that three-fourths of the veterans will apply for cash. A spirit of citizenship, as well as personal interest, dictates rather than the bonds be held. Immediate personal gain, where it is not imperative, ought to yield to long-range security. Cashing of bonds for the mere sake of going on a spending spree is poor economy any way you look at it.

## ***"To achieve His will"***

With this reverent declaration of determined hemispheric purpose President Truman brought to a close at Petropolis on September 3 the model—and it may prove to be the crucial—international conference of our history. The Good Neighbors had met for the special business of putting into words a pledge, promised at Chapultepec in 1945, for collective self-defense—against an *unprovoked* aggression, as the treaty now formally provides. But in three pleasant weeks of friendly contact and review of their common history, they managed to prove to themselves and to the world that the tie which really unites their several "distinguished cultures" is a spiritual ideal, recognizably Christian in its broad design. The President summed up their "solidarity" in the shared conviction that there are "basic human rights which all men everywhere should enjoy"; that the political and economic welfare of the neighbor, even the former-enemy neighbor, is the concern of one and all; that priorities in sympathy and succor should go to those in extremest need, to the point of patient sacrifice in face of long-term needs at home; that military and economic power must serve and strengthen the family's international organization, instead of stifling or by-passing it. It was a nice sense of social justice and amity which prompted the invitation to all the Good Neighbors to help implement the Truman-Marshall plan in Europe's favor, instead of begging prematurely for its benefits themselves. "By the grace of God and our armed efforts," the President repeats after Secretary Marshall, "we have been saved from war's destruc-

tion." The same grace cannot fail to energize the arms of reconstruction if we dedicate them, as Mr. Truman proudly proposes in our name, "without generalities or sentimentality . . . with resolution and courage, firm in the faith of the Lord, whose will it is that there shall be peace on earth," to positive cooperative effort "to achieve His will."

## ***Russia ratifies the treaties***

When the Presidium of the Supreme Soviet announced, on August 29, that it had ratified the peace treaties with Italy, Hungary, Bulgaria, Rumania and Finland, diplomatic reaction was one of gratification that at long last Russia had taken an important step toward restoring the world to a peacetime basis. In that chorus we gladly join but, in a spirit of realism, we do feel that attention must be called to a few flies in the ointment. First, the treaties do not become operative until all nations concerned have deposited their ratifications, those for the Italian treaty in Paris, those for the other four nations in Moscow. Russia has agreed to an early deposition date, but it is still possible for her to block the formal peace by procrastination. Again, although ninety days after deposition all occupying troops will have to be withdrawn from Italy, Russian troops, under the treaties, will remain in Rumania and Hungary to protect Soviet lines of communication with Russian troops in Austria. At the same time, however, Allied boards of control will end in all the former enemy countries. This would seem to give to Russian troops even a greater weight in control of the internal affairs of the respective countries. Further, although Russia vetoed the admission of Italy to the United Nations, she undoubtedly will work for the admission of Rumania, Hungary and Bulgaria, despite the evidence that has become still clearer in the past few weeks that Italy is far more democratic, far more devoted to the fundamental freedoms than are these three Soviet satellites. Russia's ratification of the treaties opens up almost as many problems, then, as it solves. Our stand on one of those problems—the admission of communist-dominated Rumania, Hungary and Bulgaria to the UN—is clear. We cannot dicker with Russia to admit them in exchange for the admission of Italy.

## ***Fraudulent elections in Hungary***

The results of the elections held in Hungary on September 1, 1947 did not come as a surprise. After the elaborate state preparations, it was expected that the Soviet-inspired Communists would come out as the leading party. For months the CP members used anti-democratic methods to break organized opposition against them: they prevented other parties from holding pre-election meetings; they put hundreds of their opponents in jail or drove them by terror from the country. Yet

even the tactics of forcibly organizing a "coalition bloc" left Moscow's people in Hungary uncertain of an electoral victory. Wherefore they proceeded, without fear or hesitation, to disfranchise more than a million Hungarian citizens likely to vote against them. During the elections, thousands of communist supporters, bearing certificates enabling them to vote as many as twenty times in twenty different polling booths, were transported from one locality to another in government trucks and cars. Nevertheless, despite all terroristic machinations, the Communists obtained only 21.6 per cent of the votes. This is only a 4.6-per-cent increase over the votes received in the elections of 1945. The People's Democratic Party, led by Istvan Barankovics, editor of a Catholic magazine, emerged as the second big party. It polled 16.2 per cent of the total votes. The Small Landholders Party, which in 1945 was supported by 57 per cent of the voters, polled barely 12.8 per cent in the September 1 elections. This is understandable, if one realizes that the party has been the main target of communist attacks for the past several months. In general, the elections weakened the government coalition, which is, of course, dominated by the Communists. Instead of representing 96 per cent of the electorate, as was formerly the case, the coalition now represents but 60 per cent. Communist tactics angered even their hitherto loyal allies, the Socialists. Istvan Ries, the Socialist who was Minister of Justice, and three other ministers resigned from the cabinet, because of government interference during the elections. The future of the Hungarian people is in no way assured by the farcical elections, nor can relief be expected from Russian ratification of the peace treaty. Today the real masters of Hungary are Lieut. Gen. I. P. Sviridov, Russian chairman of the Allied Control Commission, and Matyas Rakosi, Russia's communist quisling.

### **American proposal for Korea**

After the latest breakdown of negotiations between the United States and Soviet Russia regarding Korean independence, our State Department, out of patience, took a new view of the situation. In a note to Foreign Minister Molotov, Robert A. Lovett, Acting Secretary of State, declared that for almost two years this Government tried its "utmost" to work out a bilateral program, but in vain. Mr. Lovett then proposed that a four-Power commission, adhering to the Moscow Agreement, should meet immediately to implement commitments made on behalf of Korean independence. The four Powers participating would be the United States, the Soviet Union, Great

Britain and China. Along with the letter to Mr. Molotov went a list of six proposals, outlining procedures for the establishment of a Korean national government. Concretely it was suggested that: 1) provision zone legislatures choose members for an all-Korean Assembly, proportionately representing the population in both zones; 2) the new provisional government meet with representatives of the four Powers to discuss "aid and assistance"; 3) the United Nations supervise all proceedings so that the Koreans could be assured of genuine freedom of action; 4) the Korean provisional government and the four Powers decide the time at which all occupation troops should be withdrawn; 5) the legislatures of both zones be "encouraged" to draft constitutions for each area, which may later be used as models for a national constitution; 6) until a united independent government for all Korea is established, both zones may send representatives to the specialized agencies of the United Nations and other international conferences. These proposals are expected to meet stubborn Russian opposition. Already the first proposal, calling for a general election of legislatures in each zone, has been rejected. The United States' action has initiated a new and positive policy in Korea. Only by continuing to proceed constructively, regardless of Russian obstructionism, will U. S. prestige be maintained. Unfortunately, it has been greatly damaged by our earlier tactics of giving in to Russia. As we retrace our steps, the eyes of the Korean people, and of the entire Orient, are upon us.

### **Urban League convenes**

The relations of Negroes to the community in general and to the trade unions in particular were frankly discussed at the annual conference of the National Urban League at East Brookfield, Mass., beginning August 31. Lester B. Granger, executive secretary of the League, urged upon Negroes a greater consciousness of their responsibilities to their own community and to the civic community at large. The tremendous flow into Northern cities of "American displaced persons"—Negroes from rural areas and small towns—was confronting the settled Negro groups with the task of helping these people adjust themselves to the new and exacting ways of urban living. Scarce and defective housing, poor family living conditions, postwar unemployment—these were factors promoting crime and juvenile delinquency; and, said Mr. Granger, "if youth has the ability to organize itself for crime, the adult community has the responsibility to organize them for constructive living." (A practical way to implement this suggestion might be community councils of the type proposed by Dean William F. Russell of Teachers College in AMERICA for April 5, 1947.) Mr. Granger found another source of trouble in the negligence of Negroes in attending trade-union meetings and in keeping themselves informed on voting issues. This leaves the road open to "machine politicians and other unrepresentative leaders." Discussion of the employment problem by Julius A. Thomas, industrial secretary of the League, and others indicated that an increasing number of employers and trade-union officials were becoming

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aware of the threat that racial discrimination in employment held for the community as a whole. Other speakers stressed the need for better vocational training for Negroes in order to fit them for modern industrial jobs. The conference was distinguished by sincere and realistic speaking—a thing much to be desired at a time when so many bring so little intelligence to so great a problem.

### ***What hope for the Holy Land?***

Palestine is still an open, not to say festering, wound in our international body as the doctors get down to their critical consultation on the political fate of the hate-scarred Holy Land in the UN General Assembly this week. Nothing new in the way of diagnosis came out of the three months' Special Committee hearings in the Near East and Europe, consistently boycotted by the Palestinian Arabs "on principle," and used by the Zionists as one more occasion to reiterate their "historico-juridical" claim to the right to turn Palestine into a Jewish refuge and homeland. The Committee's report, released on September 1, reveals nothing approaching unanimity on the cure or cure of their violent and panicky patient, except the pious hope that "independence" will come quietly in some form or other, with the Holy Places guaranteed by everybody, and that the "transition" period may not last too long. With Arabs and Jews belligerently maintaining their respective intransigent positions, the eleven cardinal principles and prior conditions touching democracy and human rights set forth by the Committee as "musts" in any prescription for peace in Zion emit a hollow sound. They would seem to rule out *both* of the proposals appended to the Report as half-hearted majority and minority "recommendations." Partition with economic union, or federated Arab-Jewish state? We have seen or heard of no convinced supporter of either. The General Assembly practitioners—faced with an Arab walkout or possible holy war unless the question is argued all over again on the principle of national self-determination, with Jewish pleas for "improvement" of the partition plan, with Mandatory Britain's doubts about the feasibility of either remedy—will be tested for dexterity, reverence and equity on the Holy Land issue this month as peace-doctors never were before. Our prayers attend their consultation. It may well be that the United States delegation, here as elsewhere, will hit on a healing formula out of the moral law which unites Jew and Gentile, whereas racial and religious hatred divide and destroy.

### ***Ecuador's revolutions and counter-revolutions***

Stormy political upsets in Ecuador, such as recently occurred, are by no means a novel occurrence in that west-coast republic of South America. A country of 3,172,000 people, Ecuador has traditionally had a unitary government, headed by a popularly elected president. Its legislative body is a bicameral congress, composed of representatives from most of the existing political parties. Turbulent conditions have characterized Ecuador in the past year. During the course of 1946 the government suppressed a revolutionary plot. This was fol-

lowed by numerous arrests and the suspension of constitutional guarantees, promulgated in 1945. The elections of June 30, 1946 gave a new constituent assembly with 33 Conservatives, 20 Dissident Liberals, 6 Independents, 2 Dissident Leftists and one Democrat. Opposed to the government were Communists, Socialists and Liberals, all of whom abstained from voting. The new assembly met on August 11, 1946. It rejected by a vote of 43 to 10 the resignation of President Velasco Ibarra, who was reinstated in office until 1948. A new constitution was proclaimed on December 23, 1946. On August 26, 1947, President Ibarra was ousted in a one-shot *coup d'état* by his Defense Minister Col. Carlos Mancheno. Señor Velasco Ibarra thereupon went into exile—his third political banishment. A new counter-revolution deposed the self-styled, week-end dictator Mancheno, and a rival regime was set up. The constitutional liberties enjoyed under Ibarra's presidency were restored. These revolutions and counter-revolutions took place with such rapidity that Ecuador's foreign representatives in this country and at international conferences could barely comment on the developments in their homeland. Internationally speaking, the bloodless events in Ecuador did not have any damaging effects upon the Inter-American Conference completing its work at Petropolis, Brazil. Nevertheless, it is sure that the continuation of such, even bloodless, rebellions in one or another Latin American country, has a destructive influence upon the unity of the American republics.

### ***The International Peasant Union***

Five top European political leaders, now in Washington, have formed the International Peasant Union as a first move in the direction of liberating their native lands from Soviet oppression. On July 4, 1947—the date is not a mere coincidence—they issued a manifesto by which representatives of the peasant parties of Yugoslavia, Bulgaria, Hungary and Rumania pledged themselves to fight the communist totalitarianism now enslaving their homelands. The next step was a joint communication addressed to the United Nations, demanding action under Article 14 of the UN charter. The leaders charged Russia with opposing the general welfare and impairing friendly relations of their countries with other nations. The Central Committee of the Peasant Union comprises: Dr. George M. Dimitrov, former leader of the Bulgarian National Agrarian Union; Dr. Vladko Macek, former vice-president of Yugoslavia and leader of the Croat Peasant Party; Ferenc Nagy, ex-premier of Hungary and head of the Hungarian Small Landholders Party; Grigori N. Buzesti, ex-foreign minister of Rumania and member of the National Peasant Party, and Dr. Milan Gavrilovich, former Yugoslav minister to Russia and head of the Serbian Agrarian Union. All the above were forced into exile after minority communist groups, supported by Soviet armies, assumed control of government power in the respective countries. It is expected that Poland's peasant leaders may soon join the union. The way also lies open to the peasant parties of Ukraine, Slovakia and the Baltic States.



### **"Proletarians" vs. peasants**

From the first, the communist regimes have looked upon the peasant parties as their most formidable enemies and hence have directed the strongest attacks against them. Among imprisoned European leaders are Dr. Dragoljub Jovanovich, Serbian peasant leader, and Nikola Petkov, top representative of the Bulgarian peasants. The latter has already been sentenced to death. In Rumania Dr. Julius Maniu lies in jail, awaiting trial for "conspiracy." In Hungary the Russians jailed Bela Kovacs, and later forced Ferenc Nagy into exile. In Poland, the Peasant Party's leader, Stanislaw Mikolajczyk, is next in line for arrest. If events there have any meaning, it will not be too long before he finds himself in the same plight as colleagues in other countries. The exiled leaders express willingness to cooperate with the western democratic nations. They offer abundant evidence, as do hundreds of the exiles, of ruthless Soviet intervention and terror in the countries concerned.

### **American history and one world**

The seventeenth annual yearbook of the National Council for the Social Studies has for title *The Study and Teaching of American History* (edited by Richard E. Thursfield, 442p. \$2.50). It is the opinion of the writers of the thirty-three articles in the volume that on the whole American history has duly stressed the contributions we owe to other countries and civilizations. What has been too little taken into account is the influence the United States has had on other peoples and nations, as well as our record and our stake in the development of international order, cooperation and government. Only if U. S. history is taught from this perspective will it avoid an overemphasis on nationalism and a reversion to isolationism. Yet most of our American history textbooks, says the report, contain very inadequate treatment of international relations. They tend to consider international relations all but exclusively from the viewpoint of the United States; they neglect the great range of areas in which international cooperation has developed in recent decades; they fail to explain the processes and machinery by which international relations are conducted. As a matter of fact, courses in American history are peculiarly adapted to driving home the lesson not only of the interdependence of nations but of the possibilities of international cooperation. "Out of the successful struggle for national unity has emerged the incontrovertible proof, spread boldly over the whole record of American life, that peoples of many nations, races and creeds can live together and work side by side in a decent, orderly society." In order to prepare American youth to become intelligent citizens in an interdependent world, American history materials and textbooks must be revised; but meanwhile teachers who can be made aware of the needed changes should be able to adapt present texts to the "one world" perspective.

### **Land of promise down under?**

It's always been suspected, hasn't it, that people who emigrate from the United States are a little queer. We

even have a not-too-flattering name for them—we call them "expatriates." How can any true American want to leave the United States permanently? Well, we don't know just how, but apparently many thousands do. The Australian News and Information Bureau reveals that its offices in New York, San Francisco and Washington have been "inundated" with "thousands" of requests from U. S. citizens who want to move to Australia. Many of them are former GI's married to Australian girls, but not all of them are, by any means. One group of forty-four will leave San Francisco on September 5; larger groups will go in October and December, under a travel-subsidy plan. One Australian official said that his country would like to have "at least a million Americans"; another startles us with the statement that "we want [a population of] twenty million [it's only 7,500,000 now] and we'd like most of them to be your chaps." To our other population problems (cf. "We, the people—a shrinking giant," AMERICA, July 12, pp. 404-405) must we now add the threat of large-scale emigration? Such a possibility would suggest the pertinence of two steps: it would be prudent for the planned parenthooders to hush their propaganda; it would be wise for us to examine our immigration policy, with particular attention to the admission of displaced persons.

### **Attack on cooperatives**

Article 42 of the new Italian constitution is a statement approving cooperatives. While the Italians—who have seen their economy reduced to ruins by war, inflation and fascism—recognize the important function of cooperatives in the national economy, certain forces in the United States bitterly attack the co-ops on all fronts. Without concern for the truth, they decry them as tax-exempt institutions, although "farmer" cooperatives are the ones granted special exemption, and then only to a limited degree. Other critics, perhaps realizing that the tax-exemption argument has more holes than a sieve, claim to see in co-ops the forerunner of communism and socialism. At best they are a threat to American "free enterprise." So runs the argument. The economic philosophy behind this attack upon the cooperative movement is well illustrated in propaganda currently circulated by the National Association of Manufacturers. Says the NAM in its latest editorial, "For a Better World":

Freedom to profit is what impels the enterpriser to try to produce a better product than his competitor. It drives people into never-ceasing effort to surpass other people in giving the consumers and users what they want, when they want it, and at a price they can pay.

It is the adherents to this rigid "profit" philosophy who cannot live in peace with the co-ops. The cooperatives, truth to tell, thought they were doing just those things—sans the profit motive. Of course "free enterprisers" subscribing to the above profit philosophy could not love the co-ops. They see in them a refutation of their own economic theories. The House Committee on Small Business, currently investigating co-ops, will—we hope—live up to the objectivity it professes. If so, it will vindicate the co-ops, as previous Congressional committees have done.



## Washington Front

For Americans, big government and heavy taxes are here to stay. Republicans acknowledge now, after controlling the purse-strings in this last session, that any notion of returning Federal spending to something near pre-war levels is out of the question. They make claims of savings which the Democrats dispute, and they continue to insist that tax reductions should flow from a good surplus of income over outgo which is expected to accrue this year. But quite the opposite view was taken the other day by the able Senator Joseph C. O'Mahoney of Wyoming, a student of bigness in government and private corporations.

Nobody who has been in Washington long doubts that there is some wasteful public spending, but Senator O'Mahoney contends it is nonsense to attribute today's heavy government costs to this alone, when it is so demonstrable a fact that most of the huge load being carried by taxpayers is a direct result of the war. Take away these war costs, he says, and you have a Federal Government costing little more than in the years just prior to the war.

The Eightieth Congress provided \$8.1 billions for veterans' benefits alone—a single war cost which no economy program can touch, and yet one in itself almost

equal to the total cost of all Federal Government in 1938. Add to this about \$11 billion appropriated for national defense, \$4.3 billion for international finance, \$2.1 billion for tax refunds and \$5 billion for interest on the national debt and you have a total figure of \$30.5 billion.

President Truman's own most recent estimate is that the year's spending will not exceed \$37 billion. Hence the margin between war costs and ordinary government costs might be about \$7 billion. In 1939 we spent a total of \$2.6 billions for national defense, veterans' benefits, public-debt interest, international finance and tax refunds. Add this to the \$7 billion cost of ordinary government in the next year and you would have about \$9.6 billion. This would be less than the \$9.8 billion spent in the pre-war year of 1940.

Senator O'Mahoney has traced the rise in the Federal debt for many years past, and finds that \$210 billion of the \$259 billion total debt today is exclusively the result of the war. Until the debt is reduced, taxpayers must continue to provide \$5 billion a year merely to pay the interest on it. This interest alone is equal to more than half the total cost of Federal Government in 1938, and more than the 1948 costs for social welfare, general government and developing natural resources. The way to cut government costs, Mr. O'Mahoney insists, is to apply surpluses to trimming the huge national debt. Here, he says, lies sound Federal fiscal policy.

CHARLES LUCEY

## Underscorings

In observance of its centenary, the Diocese of Buffalo will hold a Eucharistic Congress, September 23-25. Patron of the Congress is Cardinal Spellman; its president is Bishop O'Hara, C.S.C., of Buffalo. The whole ecclesiastical province of New York will participate. Each day Pontifical Mass will be celebrated at Buffalo's Civic Stadium. There will be sectional meetings during the Congress for social workers, press and radio, youth, teachers, nurses, office workers, etc. A Holy Hour for youth is scheduled for the 23rd, and one each for women and for men on the 24th. The Eucharistic procession, in Delaware Park, will bring the Congress to a close on the afternoon of Thursday, September 25.

► The Institut des Hautes Etudes, which the Jesuits of France established at Tientsin, China, in 1924, has been raised to the status of a university by the Chinese Government. It will be known as Tsinku University. This gives China three recognized Catholic universities: Aurora University at Shanghai (founded by French Jesuits in 1903), Fu-Jen at Peiping (founded by American Benedictines in 1925 and in charge of the Society of the Divine Word since 1933) and the new Tsinku University.

► Bishop Thomas L. Noa, who was consecrated Coadju-

tor to Bishop Heelan of Sioux City, Iowa, in March, 1946, has been appointed Bishop of Marquette, Mich., succeeding Bishop Francis J. Magner, who died in June. Msgr. Joseph M. Mueller, pastor of St. Peter's Cathedral, Belleville, Ill., will become Coadjutor to Bishop Heelan.

► The centenary of the famous Osage Catholic Mission in Kansas, started by the Jesuits of the Missouri Mission in 1847 and dedicated to St. Francis Hieronimo, has been fittingly recorded in an octavo illustrated volume. The mission passed into the hands of the Passionist Fathers in 1894, and in the following year the name of the Osage Mission was changed to St. Paul.

► Archbishop Ritter of St. Louis has made unmistakable the interracial policy of the five diocesan high schools in the archdiocese. They will admit anyone, regardless of color, who can fulfill the normal academic requirements. Negro students have already been registered for the fall term. Although not a diocesan high school, St. Louis University High School also admits Negro students on an equal basis with the others.

► On August 15 the Diocese of Leavenworth, Kan., was changed to the Diocese of Kansas City in Kansas.

► At the recent Boston convention of the Knights of Columbus these facts and figures were reported: membership 694,477, of whom 80,000 are Fourth Degree; the million-dollar Educational Trust Fund has reached \$820,083, and \$679,653 has been spent on youth work since it was started by the Knights in 1924.

A.P.F.

# Editorials

## *Crisis for UN*

The demand far outruns the supply; that is the great tragedy of these postwar years. What is the demand? It is the desperate longing of millions of people for successful international organization. As people see their own governments incapable of coping with a situation, or behold usurper minorities sweeping legitimate governments into the discard with a consequent flouting of human rights and dignity, it is no wonder they see their only hope in the concerted action of free nations, truly organized for peace.

But the supply is short—the supply of good will among nations, which alone can assure effective international organization. And the United Nations, the mechanism for organized good will, is finding that the world's people who passionately desire its success are coming to lose confidence in its very essence.

That is the crisis the United Nations Organization will face on September 16, when its General Assembly meets for the second time.

There are, to be sure, other crises as well. In all, sixty items have thus far been included on the agenda. The very mention of some of them shows the magnitude of the task that will bow the shoulders of the sincere diplomats who have peace at heart. There is Palestine, the Balkans, Greece, Indonesia, Egypt, China—every one of them a Gordian knot of tangled passions, self-interest, jealous nationalism.

But these are, as it were, secondary problems. The problem of all problems is the very constitution itself of the United Nations. And that, in turn, brings up very sharply the problem of the veto.

Intended to be a last-resort measure, the veto has been abused every time it has been used in the Security Council, and of its nineteen abuses Russia has been guilty of seventeen. The small nations, who have opposed the veto power ever since the birth of UN at San Francisco, will certainly attack that portion of the Charter this month. The United States, at meetings of the Security Council, has indicated that we, too, want the veto power more closely defined and restricted. But any such steps are themselves subject to the veto. There is, in fine, a very neat and cruel impasse which the UN must solve if it is to fulfill the desires of the peoples of the world—but how is it to be solved?

Unconvincing as it may sound, world opinion is still a force, and even Russia has been known to bend before it. The nations of the Western Hemisphere will come to the General Assembly of the United Nations with the example of the Rio Conference to hold up for the emulation of the world. At Petropolis, nineteen sovereign nations agreed to mutual defense and agreed to get along

without the veto. None of the nineteen was so touchy on its own sovereignty as to insist on an exaggeration of it to the weakening of the common good.

This practical proof that legitimate sovereignty need not necessarily be jeopardized by merely majority decisions will be seized upon, we may be sure, by UN members at the General Assembly as a major argument that the UN can work the same way. It is to the credit of the United States that it insisted at Petropolis on foregoing a paralyzing veto. May it take an equally effective lead in the General Assembly!

## *President and Pope*

Press comment on the recent exchange of letters between President Truman and Pope Pius XII conjectured that it was timed to impress the delegates of the Latin-American nations assembled for the hemispheric conference in Brazil. There is no reason to contradict such a guess, for people of Catholic faith, or at least of Catholic culture and background, will be quick to perceive in this exchange a point of very real significance.

Though communism is not mentioned in the correspondence by name, there is no doubt as to what is meant when the President refers to the "chains of a collective organization," nor as to what the Pope has in mind when he mentions the conflict of the Church with the "powers of evil whose sole strength is in their physical force and brutalized spirit." But the President does not attribute his opposition to communism to a concern for material wealth and property. Like the Pope, he places the issue squarely upon a spiritual basis as the only foundation upon which can be erected a structure of lasting peace:

An enduring peace can be built only upon Christian principles. To such a consummation we dedicate all our resources, both spiritual and material, remembering always that except the Lord build the house, they labor in vain who build it.

On the other hand, the Pope is careful to make clear that any action taken against a common enemy is sterile if it is not made fruitful by consistency:

Those who possess the truth must be conscientious to define it clearly when its foes cleverly distort it; bold to defend it and generous enough to set the course of their lives, both national and personal, by its dictates.

This will require, moreover, correcting not a few aberrations. Social injustices, racial injustices and religious animosities exist today among men and groups who boast of Christian civilization. And they are a very useful and effective weapon in the hands of those who are bent on destroying the good which that civilization has brought men. It is for all sincere lovers of the great human family to unite in wresting those weapons from hostile hands.

The nation's chief representative and Christendom's greatest spiritual leader have united to clarify the conditions under which all peoples must act, whether at Rio, Paris or the UN, if they are to stand any real chance of survival in the spiritual struggle which has already begun. We believe that, as both have said, all men of good will will rally to so noble and so wise a standard.

## American Legion resolutions

With a present membership of 3,300,000 (plus nearly a million Auxiliary members), the American Legion has the strength of numbers to play an active and influential role in both national and international affairs. It is therefore proper to appraise policies and resolutions adopted at the Legion's twenty-ninth annual convention in New York, August 28-31.

To the Number-One statement, that "the greatest menace facing America today is the aggressive spread of communism, fostered by a powerful totalitarian state," most Americans who know what's going on in the world will say Amen. There is some confusion and contradiction, however, in the Legion's thinking on the communist menace. Else why did it require a stirring speech by former Governor Stassen of Minnesota to put the convention on record as favoring the Marshall Plan, which is so clearly and unequivocally aimed at stopping "the aggressive spread of communism" in Europe?

Nor does the Legion seem to sense the implications of the Marshall Plan for national defense. It is a plan that calls for large expenditures. But if it works it will reduce if not eliminate the threat of another war. The Legion's report on Foreign Relations, thanks to Mr. Stassen's intervention, states that in combating communism "our most important instruments at this moment are the constructive principles of what has been generally known as the Marshall Plan of approach to European rehabilitation and our active policy in the Balkans." On the other hand, the Legion called for a special session of Congress for "the immediate passage of laws inaugurating universal military training upon which our entire defense system is dependent."

What may very well come of these two resolutions, if they are heeded in Congress, is a legislative struggle extremely harmful to genuine national defense and world peace. Congress can be expected to appropriate only a certain number of billions of dollars in a given fiscal year. The military defense program, exclusive of universal military training, will demand many billions. So will the Marshall Plan. Add the several billions that would be required for UMT, and certainly some essential part of national defense will suffer severe curtailment. The danger is that either some more essential items of national defense than UMT, or funds necessary for implementing the Marshall Plan, would be lopped off. In either case the cause of our security and of world peace would be seriously impaired.

In a word, the implications of the Marshall Plan—which the Legion does not seem to grasp—are that an extreme program of national defense may not be a neces-

sity. Rather than risk failure of the Marshall Plan before it gets a chance to work, it would be far better to take measures guaranteeing reasonable defense and rely on the Marshall Plan to substitute for UMT, say, for the next two or three years, pouring UMT billions into the rescue of Western Europe from the greedy clutches of the Soviet.

The disappointment of the Legion's staunch and reassuring opposition to communism is its lack of broad vision. This lack was shown in its vote against the Stratton bill for admitting displaced persons, its rejection of the Taft-Ellender-Wagner housing bill and its proposal to crush communistic activities here by outlawing the Communist Party. The needed vision was pointed out by Father Andrew J. Farricker in his sermon to the three thousand legionnaires at Mass in St. Patrick's Cathedral when he applauded their opposition to atheistic communism, but added: "It was splendid, gentlemen, but it was not enough. Our people want more than something to avoid. They want something good to follow. They are entitled to it." This broadened vision for the Legion will come by accepting, cost what it may, the full implications of the Marshall Plan.

## Taft-Hartley tangles

This Review took occasion (July 29 and August 26, 1944) to comment on the hastily-conceived appendix which Senator Taft tacked onto the Soldiers' Vote Bill, forbidding the Army to distribute to soldiers books "designed or calculated" to influence voting in a Federal election. When Army officials interpreted this rather strictly, Mr. Taft hastened to assure them that he didn't mean it that way. To which they coldly replied that Mr. Taft did not face a thousand-dollar fine or a year in jail if he guessed wrong. In the end, the offending clause was withdrawn, with no credit to the Senator.

Something similar is happening again. The Taft-Hartley Act, section 9(h), refuses any standing before the National Labor Relations Board to a union unless "each officer of such labor organization and the officers of any national or international organization of which it is an affiliate or constituent unit" has sworn an affidavit that he is not a member of the Communist Party or affiliated with the party. Now Robert N. Denham, general counsel of the NLRB, has interpreted that clause to mean that if any officer of any union in the AFL or CIO refuses to give the affidavit, all unions in the AFL or CIO are deprived of collective-bargaining rights before the NLRB. In other words, as the *Wage Earner*, Detroit ACTU paper, points out, Ben Gold, communist president of the Fur Workers (CIO) can hamstring the anti-communist Dodge Local 3 of the United Auto Workers, and every other CIO union as well. Mr. Denham's interpretation can bring nothing but joy to the Communists and nothing but discouragement and despair to the thousands of honest American union men who are daily fighting the Communists.

Meantime, members of the congressional "watch-dog" committee have expressed the opinion that Mr. Denham's



ruling is too severe. But Congressmen do not execute the laws; they only pass them.

The effect of the Denham ruling can only be to thrust labor relations back into the anarchic era from which the Wagner Act rescued them and to put intolerable pressure on honest union men to come to terms with the Communists.

Another joker in the Taft-Hartley deck is the amending of the Federal Corrupt Practices Act of 1925. This forbids corporations to make any contribution in connection with a Federal election. The Taft-Hartley Act amends it to forbid corporations and labor unions to make any "contribution or expenditure" in connection with such elections. Along comes someone with the horrid suggestion that the *New York Times* is a corporation and that its editorials represent an expenditure of paper, ink and writers' salaries, so what? The *Times*, while recognizing that the amendment was directed at union papers, pooh-poohed the suggestion that its own august person could be involved; but was nevertheless sufficiently perturbed to call editorially on July 21 for a revision of the clause.

The basic fault with the Taft-Hartley Act is the underlying, if unspoken, intent of "keeping labor in its place." The requirement of anti-communist affidavits, for instance, penalizes working-men for something that is perfectly legal in this country—membership in the Communist Party. There is no hint that management might be susceptible to harboring equally harmful ideologies. The Wagner Act made management, for the first time, deal with labor as an equal, not just as a group of men who could be hired or fired at will; and management didn't like it. There will be no industrial peace until management, labor and the legislators get a true idea of cooperation as equals for the common good.

## Trade and Europe

European nations are manifesting increasing awareness of the part played by trade in the reconstruction of the Continent. Freer trade throughout the world is, of course, the logical partner in the urgent quest for the basic requisites of life and improved standards of living. In Europe such economic cooperation has become an absolute necessity. Especially after the war's destruction, no country of that small continent can hope to subsist without considerable imports of food and raw materials. Even apart from the war, geography and population growth have made Europe's various parts mutually interdependent. Yet no nation can hope to achieve the exchange position necessary to pay for needed imports unless it has an opportunity to sell its products to others.

Almost daily it becomes increasingly clear that Europe cannot surmount the obstacle of underproduction without simultaneously increasing its exchange of goods and services. The exchange must be within the continent itself and also with nations across the seas from which so many imports are derived. While there is no such thing as one single answer to Europe's economic difficulties, the removal of obstacles to trade seems so important

that it can hardly be overstressed. Today we recognize that completely free trade is an ideal both unfeasible and antiquated. But in attempting to correct the abuses of *laissez-faire* or in controlling monetary exchange, the placing of too many restrictions upon trade militates against the one thing most needed—production.

Back in July, writing to the *Semaine Sociale de France*, Piux XII struck a note of warning about the urgency of production and exchange. He wrote:

We should like for our part to emphasize a point on which all sensible people are generally agreed, namely that the highly important question of dividing up the so-called "social product" has by this time received sufficient treatment. A more urgent problem requires our immediate attention. We must make sure that goods are placed effectively at the disposal of men, and in increasing quantities. In a word, production is the problem of the hour.

The Pope was, in point of fact, referring to general principles subject to current discussion and was not defining a concrete program. Nevertheless, his warning to focus attention upon the creation of capital and consumer goods came most timely. Today, the increase of material wealth and its rational distribution to all men is much more pressing than further exposition of socio-economic theories or their attempted implementation regardless of the effect upon the economy as a whole.

To what extent production is Europe's problem becomes clear to anyone who recalls the quantities of goods already sent, or who reads reports from the Paris Conference outlining the Continent's needs. Even to Americans—grown used, during the war years, to a gross national product well exceeding \$100 billion—the initial estimate of \$30 billion of outside help for Europe within a few years appears staggering.

The final report of the European economic conference places special emphasis upon increasing trade and reducing trade barriers. In this connection Sir Oliver Franks, chairman of the conference, expressed hope for the realization of a European customs union. Such a goal cannot, however, be achieved immediately. It will have to come by steps, probably in the form of regional customs unions. Benelux (Belgium-Netherlands-Luxembourg) cooperation has pointed the way. The Scandinavian countries, remembering their economic cooperation in the last century, are now planning to reestablish close trade connections.

If other countries will follow suit, and realize that increased production without more trade is an impossibility for Europe, Continental economic reconstruction will proceed at a livelier tempo.

Completion of the International Trade Organization charter holds out hope for the future. With economic structures varying as they do, the nations could never have reached even basic agreement were they not sincerely convinced that obstacles to trade must be removed. There were disagreeable aspects about the Geneva meeting, such as protracted haggling over terms, excessive secrecy and lack of public understanding. Nevertheless, today more than a year ago, trade is receiving the attention it deserves.

# Two thousand weeks of AMERICA

John LaFarge

If you will observe our cover, you will see that the issue of September 13, 1947 is our two-thousandth. By the help of the most recently devised electronic calculator we figured out in the sixteen-thousandth part of a second that we have put down 54,000,000 words on paper during the thirty-eight years of AMERICA's existence. The reader can attach to this interesting item whatever importance he wishes. It simply emphasizes the weakness of language as a gesture, as Sir Richard Paget, inventor of the improved sign-language system, would explain.

Our interest, however, is not in mere vocal gestures. If we turn back to the one-thousandth number, we find it is dated November 24, 1928. (In point of fact, that was really the one-thousand-and-twentieth issue, owing to an omission in calculation made on June 28, 1918, which we did not detect until June 30, 1945.)

November 24, 1928, was a fateful date in more ways than one, for it registered the defeat of Al Smith. And that was the date of the issue in which there appeared "The Brown Derby," by Father Leonard Feeney, S.J., the most successful article that AMERICA ever published.

The word "issue" itself has a peculiar double meaning. According to the dictionary, the older meaning is that which "issues" from events. It is an end result, just as Al Smith's defeat was the end result of what bigotry did to the cause of a Catholic candidate. "Issue" also means something which is now up for decision. The transition from the older to the newer meaning was made in the law courts. After the plaintiff and the defendant had exhausted upon each other their respective arguments, the judge finally told the expectant jury what was left as a residue for discussion and *that*, he said, is the "issue" of the legal dispute. Thus the word gained the added meaning of something which must be decided about the future.

Today, with AMERICA's two-thousandth number, we are experiencing the issues in the older sense: the outcome of those things which were the issues in the newer sense in 1928. AMERICA's one-thousandth number described what was going on in that Europe. That world had only the vaguest possible inkling, if any at all, of the terrible catastrophe that in less than twelve months' time was to engulf the whole of our Western civilization in the icy claws of the depression, and all the consequent disasters. On that date we heard that M. Poincaré had formed a new Government in France; that in Germany President von Hindenburg gave full approval to the naval construction program and demanded that Herr Müller should withhold his vote in the Reichstag when the Socialist's motion to discontinue building the \$20-million armed cruiser came up for action. In Yugoslavia a happy agreement had been reached between the Serbs

AMERICA's Editor-in-Chief, Father LaFarge, shares honors with Brother Hubert Henry, S.J., for endurance in our editorial offices during the trials of the second thousand issues of the magazine, Father LaFarge having joined the staff in 1926, Brother Henry coming in 1924.

and the Croats; in Austria Pan-Germanists had seized the opportunity to issue a manifesto showing the progress of the *Anschluss* movement for union with Germany. And in Rumania the entire nation, with the exception of the Bratianu Liberal party, was rejoicing over the formation by Dr. Julius Maniu of a new Government party in control. The new Premier was the first Roman Catholic to head the Greek Orthodox nation. He was elected on a platform of complete democracy. What a magnificent augury for the future! This is the same Julius Maniu who is now awaiting trial for collaboration under the Rumanian puppet government, for whose life the Communists are clamoring.

Our readers may be interested in refreshing their minds on the points of Dr. Maniu's program. We quote it here from the issue of November 24, 1928:

First, complete freedom of the press, "my best friend because it is truthful."

Second, the slogan of equality between men and lawful procedure in Government.

Third, work in the open, not in the dark.

Fourth, the free elections which will reveal the will of the people, such elections being provided for by special decrees before the vote is polled.

Fifth, the continuation of the loan negotiations for the stabilization of the currency.

Sixth, repeal of all unfair economic laws enacted in past years, to give again to foreign capital equal rights and privileges with domestic capital in Rumania.

Seventh, revision of the customs tariff downward.

Those issues of November 24, 1928, were fewer and, in general, simpler and easier to handle than those of the present day. And yet those of today are somehow blended into one great issue about which we were then already warning, but which since has shaped up with startling clarity. In the words of President Truman to the Pope, it is the "preservation and support of the principles of freedom, morality and justice"; the issue of the Christian concept of liberty, as opposed to totalitarianism. We see now that what then looked to us so trifling, so transitory, was pregnant with the unspeakable horrors of the future.

All this makes us very humble as we approach the issues of the present day. It makes us all the humbler because we realize now something that only partly, at the very best, could be realized in 1928—the terrific responsibility of the United States for the welfare of the world—and consequently the severe obligation that rests upon us of this country today, somehow to understand these issues and look into their inner and permanent meaning.

But when we undertake to gauge these issues there are certain cautions which we need to observe; and they are tied up with the effectiveness of our Catholic journalism.

The first caution is not to confuse the transitory with the permanent. A transitory event rouses us from our lethargy and is a challenge to our courage and intelligence. But the permanent issue remains as a subject for study and an ever greater clarification of objectives and methods. Taking an obvious example, the imprisonment and trial of Dr. Maniu is such an immediate challenge, as is the imprisonment of Archbishop Stepinatz. But the permanent issues of human rights and human liberty remain, and we should not relax our efforts to see these permanent issues incorporated into treaties and political institutions.

Our second rule is that we should not confuse various levels at which the issue is posed. It is all too easy to shift from one level to another and try to make religion do the work of politics, or make politics do the work of religion: to make government undertake the job that falls upon society locally organized or to confuse the function of military defense and that of international peace organization.

It is in a sense true to say—and it cannot be too strongly emphasized—that the issue of totalitarianism vs. freedom can only be solved at the level of religion. But it must also be solved at the level of politics and political knowledge; at the level of international organization and at that of social reform and economic cooperation; of public morals and the cultural level. It requires conjoint action at every level. But to conceive of such joint action demands a certain concentration of thought which does not always make for the easiest kind of reading.

Mere analysis, however, will not do the work. As the scientist Lecomte du Nouÿ says in his *Human Destiny*: "The more deeply man analyzes, the farther away he gets from the principal problem which he meant to solve." The whole must not be lost through over-occupation with the parts; yet the parts must not be neglected through our absorption in the vision of the whole.

If I say it once more, I think that one of the outstanding weaknesses of our religious thought—or at least of our religious handling of these issues—is precisely our difficulty in reconciling ourselves to the fact that there *are* so many different levels on which an identical problem can be treated. Those who speak one language—whether the language of the psychologist or the political scientist or of the moralist or the theologian or of the day-to-day journalist or of the labor analyst or whatever you wish—find it difficult and almost intolerable to have to listen to the language of those who speak a different tongue. Yet we should all be working together and we should all be intelligent and broadminded enough to appreciate the contributions to the same problem which are suggested by those who enjoy another approach, another background of experience.

Our third consideration is that if we are to influence the thought of those who make the policies of the times, we must speak to them in language that they themselves can accept; we must speak to them at the level of thought and argument which is their own and we must propose to them that which they can and do accept in order that

they may in their turn also accept that reasoning which is ours.

Obviously, when we speak the language of divine faith and propound truths of revelation to an unbelieving world, we can and we must ask for a complete acceptance on the authority of God. We do not declare the truths of Christ's revelation on mere grounds of their inner reasonableness. These truths command the obedience of our faith on the ground that they are witnessed to by the Son of God Himself, who can neither deceive nor be deceived.

But where we speak the language of unaided human reason, we have to propose those truths on grounds which can be accepted by those to whom we speak. In arguing on such matters as human rights and human freedom, we may be too inclined to rely upon the authoritarian language of faith instead of the persuasive language of reason.

If I ask, for instance, that human rights shall be observed in any one part of the world or in all parts of the world, I cannot take any chance on my consistency and risk my argument's being weakened by my unwillingness to accept their applications to some other region about which I do not feel the same intimate and personal concern. A neglect of this principle by Communists reveals the hypocrisy of their fulminations against violations of human rights in Western nations, when they themselves are the principal offenders. But we ourselves cannot afford to neglect the same principle if our exposition of communist hypocrisy is to command a merited respect from the world.

As editors we are troubled by a certain dilemma. If we aspire to the role of minor prophets we are inclined to concentrate on what one of our subscribers calls "the high drama of the crisis of Western civilization." In view of the terror and the agony of that cosmic drama, we revolt at spending time on mere statistics, shiftings of politicians, changes of cabinets, details of conferences, etc. Yet, as working journalists, we cannot afford to avoid the details, the analytical treatment, for this drama is, as it were, made incarnate in modern society and politics. With its root fibres, it penetrates every phase of our civilization, and if we are to treat it adequately and effectively, we must dig into these homely matters of daily life and daily bread.

So we hope that AMERICA's readers will be patient with us. We are struggling with what we can see was the problem; we are struggling with what we know you think is the problem. We know that thousands of you penetrate into secrets which we ourselves with our own limited minds and souls have not fully fathomed. We know that you can help us with your thoughts, your ideas, your prayers, your suggestions. We depend on you. We ask of you comprehension, tolerance, initiative—all those things which we demand of ourselves.

If any world at all will survive, it will be the result of our collectively envisioning the "issue"—that is to say, the *consequence*, the *result*, the unfolding of those things which have now become the "issues of decision" in the year 1947.



## Catholic college students again

**Martin M. McLaughlin**

*Martin M. McLaughlin, retiring Chairman of the Joint Committee for Student Action of the NFCCS, attended the international student conference at Prague last year, and was a delegate at the student conference held at the University of Wisconsin from August 30 to September 8, 1947.*

It is very significant that the challenge to Catholic higher education issued by Miss Emily R. Scanlan's article "Catholic Colleges and Catholic Leaders" (AMERICA, May 17, 1947) has stimulated such response—significant, that is, of an awakening concern on the part of Catholic educators about the problems she raises. She pointed out that Catholics, by and large, have not accepted the responsibility which their Catholic education places upon them; that they apparently have no realization of the "supreme importance for all men of the spiritual mission of the Church"; that they have failed to develop as Catholic members of society.

It is begging the question to place the blame for present conditions, as some have done, exclusively upon lack of "receptivity or capacity of the students." Catholic students have demonstrated in recent student congresses that they form, even without much political training or experience in public debate, a tremendous and as yet unsuspected reservoir of dynamic Catholic leadership for the future. It would be wrong to condemn the faculties and administrators of Catholic colleges; they have a heavy burden to bear and have accepted a difficult and exhausting mission—both the priests and religious who devote their lives to the apostolate of education, and the laity who, although they do not take a canonical vow of poverty, all too frequently keep one in practice.

Rather than upon faculty or students, the onus should fall upon two fundamentally false assumptions that seem to run through the discussion Miss Scanlan's article has started—both of which she mentioned at least indirectly, and both of which are fully embodied in the article by Miss Schoeverling ("Wings of eagles and Catholic education," AMERICA, July 5, 1947) "refuting" her. These two assumptions are: first, that everything in a Catholic college *must be done for the student* and, second, that Catholic education aims at developing the *individual* Catholic educated man.

Let us consider the second assumption first. It simply means that Catholic colleges have fallen victim to the prevailing individualism of American higher education. In our haste and concern for turning out college graduates equipped to do a particular job (stepped up by the student's eagerness to get through), we forget that man has to live as a member of society—and not only of society as a whole, but of the many subsidiary groups to which he will belong. Does the Catholic college prepare him for this? In other words, is the college in any sense at all a *community* of students and professors, where all are united by a common goal, by a common work and by the use of a common means? The larger the college becomes, of course, the more the community ideal diminishes. The spirit of competition stifles any small effort that might be made at cooperation—except, per-

haps, clandestinely during examinations. There is no group study and little group recreation. Students study alone, struggle not for learning but for grades. When the studies are finished, they generally go their separate ways for relaxation. In countless ways the college and university of today demonstrate that they are not a community, and therefore not the planting ground for the seeds of future community life.

One outstanding sign of this, as Miss Scanlon shows, is that there is "... no flow from the college into the community and from the community into the college of a living concern about the people subjected to deprivations of all kinds." If the students are not interested or concerned about one another, it is hardly likely that their sensibilities will extend to social action beyond the college walls. And few Catholic colleges are exceptions.

The other false assumption, however, is possibly more serious, because more basic. It is the conception that the student is completely *passive* in the educational process; he is in college to receive, *not to give* anything but his respectful (and sometimes credulous) attention. This attitude on the part of faculty and administrators generally takes one of two forms: either the students are protected from the contamination of false doctrines by having those doctrines neatly refuted by a syllogism or eliminated altogether from consideration; or the initiative of the students, their attempts at a modicum of self-government, improvement of the conditions of student life, critical expression (e. g., in the school paper), are frowned upon or stymied by an administration jealous of its own authority or fearful of student "radicalism." Sometimes these two forms are found together; in any case, singly or in combination, wherever they exist, they are fatal to student leadership and are at the root of the bulk of the apathy criticized in Catholic collegians of today and in their predecessors.

One of the letter-writers sustains Miss Scanlan's view of the situation by observing that "there is an appalling lack of courageous leadership among Catholic college graduates," that they are timid, always on the defensive. Why is this so? Could it be the over-protectiveness of Catholic educators, their refusal to delegate real (not fictitious) authority, which Bishop Fitzgerald criticized at the meeting of the Midwest section of the National Catholic Educational Association in March? He blamed these factors for the complaints of pastors that Catholic college graduates are almost a total loss in parish work. Archbishop Cushing made the same remark to the Jesuit Education Association at Boston in April and, later on, to the Catholic youth directors of the nation in Cleveland in May—"You have protected them too much. . . ."

This protection complex has carried over into the Catholic student organizations as well. At its national

Congress in Toledo in April of this year, the National Federation of Catholic College Students (NFCCS) was not permitted to take a stand on the question of universal military training—which certainly concerns college students—because their proposed resolution, prepared after extensive research, did not agree in every detail with the position of the hierarchy. And if the same organization *could not even discuss* the education bills before the houses of Congress because they “involved too highly complex considerations,” then what incentive is there for student leadership in the very field where it should be most fruitful during college life—in the field of student activities?

Certainly we do not expect to find completely matured minds among college juniors and seniors; but are they to be doomed to a perpetual immaturity by having their ideas spoon-fed and their opinions carefully censored? Other student organizations speak their pieces on all these matters; perhaps they go off half-cocked on many of them, but they are learning to make considered judgments in the only way possible—by making them. If Catholic students cannot express themselves in public gatherings, cannot discuss these matters and defend a reasoned position of *their own* on them, then we may as well consign the leadership of the awakening student community in this country to those most eager to assume it—Communists and their fellow-travelers.

Perhaps the educators are afraid of student initiative. Why, for example, was it necessary for NCWC's Youth Department to insist that a veto power over the NFCCS' activities in matters of “faith, morals and discipline” be written into the new constitution of the Federation? Is there in someone's mind the belief that the actions of this organization might shake the foundations of the Church in the United States? That the Catholic students will be too “liberal,” too radical, too prejudiced or too secular? That they will rebel unless constitutionally prevented? That they will embarrass the ecclesiastical authorities? Why are the educators reluctant to have Catholic college students participate in non-sectarian student activities? Does it mean, as one letter-writer stated, that we have an inferior brand of students? Or does it mean, as Miss Scanlan charges, that the curriculum is not what it should be—or that it is perhaps not sufficiently integrated in itself and with life?

I deny that we have an inferior brand of students in our Catholic colleges; and as for the curriculum, it must be conceded that Catholic educators, acting in their own sphere against odds, do maintain an adequate curriculum in most cases, and do provide as much integration as is humanly possible. The “double burden” is difficult. *Why not let students share it?*

Students do have a positive contribution to make to their own education. Objectively considered, the student is a person who has accepted a certain discipline (of the mind chiefly, in the sense of *disciplina*) to fit himself intellectually for his temporal destiny in view of his eternal destiny. Education is aimed at this world in the light of the next. The university provides the elements of this discipline—the curriculum, the faculty, the

physical plant, etc.—but it cannot determine the student's attitude toward them; it cannot control the manner in which he accepts them. It's the old story of the horse led to water: the drinking is voluntary. Sometimes the response is passivity, sometimes griping about the “system,” sometimes (rarely in Catholic colleges) protests or even violence. But the significant fact is that although the university can provide the elements and can suppress violence, it cannot *of itself* generate any attitude at all; the initiative here must come from the students, for this is the sphere of student competence.

At this point it may be objected—and very justly, too—that the Catholic undergraduates on the whole have not shown themselves outstandingly enthusiastic, either individually or collectively, about assuming the responsibility for competence in this all-important sphere on the campus. This is of course—and regrettably—true. It is not my intention to paint the administration all black and the students all white—by no means. Yet it still seems necessary that the first step be taken by the



educators. The students may be responsible, or they may not be: if they are, then there is nothing to fear; if they are not, then the question is whether they can be educated to the acceptance of responsibility *by being given it*; it is a case of trial and error, with the percentages all to the good. In these parlous days we think it a risky thing; but it is not new or unique—Cardinal

Newman recognized the necessary this-worldly orientation of education and its dangers nearly a century ago:

Why do we educate, except to prepare for this world? Why do we cultivate the intellect of the many beyond the first elements of knowledge, except for this world? Will it much matter in the world to come whether our bodily health or whether our intellectual strength was more or less, except of course as this world is in all its circumstances a trial for the next? If then a university is a direct preparation for this world, let it be what it professes. *It is not a convent, it is not a seminary; it is a place to fit men of the world for the world.* We cannot possibly keep them from plunging into the world, with all its ways and principles and maxims, when their time comes; but we can prepare them against what is inevitable; *and it is not the way to learn to swim in troubled waters, never to have gone into them.* [“On the Scope and Nature of University Education”; italics mine.]

Perhaps it is immaturity that is feared. Miss Schoeverling asserts that “young people between the ages of eighteen and twenty-three are only beginning to realize that the Church is the one true Rock to which we must cling. . . .” This is a hard saying; many a young veteran might smile bitterly; thousands of saints and martyrs gave their lives for the Faith before reaching the age of twenty-three. Priests are ordained at twenty-four.

A personal friend of mine was editing Catholic publications in the French underground at seventeen—which was not considered especially remarkable! Even more strange is the allegation that students at twenty-two have not the maturity of mind to “grasp” the doctrine of the Mystical Body. Surely they are as able as the crowds in the marketplaces of Greece and Asia Minor, to whom St. Paul first preached it. And as a clinching argument against exposure to erroneous doctrines, Miss Schoeverling points out that “a large number of Catholic students in secular educational institutions, exposed to the false doctrines of a thousand modern ‘isms,’ do lose their faith.” Does it follow that the same thing would happen to Catholic-college students, who could confer immediately with professors? And how about those Catholic-college graduates who do give all the right answers in the final exams and then step out into the world and come face to face with these same errors as lived?

On the other hand, Miss Scanlan says: “If Catholic education is to fulfill the mission which justifies it, its students must develop the conviction of individual responsibility for influencing society toward Christian principles.” Nothing could be more accurate; the divine mission of the Church, which justifies Catholic education, is precisely to restore all things in Christ. If Catholic education fails in this, then where is its justification as an “essential part of that mission”? The quiet example of a Catholic life is no longer sufficient.

Nor would even the stimulus . . . of a Christian life lived according to conventional practices be efficacious. Today there is need of the greatness of a Christian life lived in its fullness with persevering constancy; there is need of bold and valiant shock-troops of those—men and women—who, living in the midst of the world, are ready at every instant to do battle for their faith, for the law of God, for Christ. . . . [Pius XII to *Renascita Christiana*, January 22, 1947.]

We can carry this thought into the student field: the

## Needed: Catholic economists

**Doris Gannon Duffy**

AMERICA in recent months has published several articles pointing out the lack of and the need for Catholic scholars. Nowhere was that fact more clearly apparent than at the annual meeting of the American Economic Association held in Atlantic City, New Jersey, from January 23 to 26. The convention featured twenty-one panels dealing with various phases of economic study, at which more than fifty papers were presented and at which fifty-four additional persons presented formal discussions of them. The astounding fact brought out by these statistics was that not one paper, nor the discussion of one paper, was given by a professor from a Catholic college. Those

responsibility of Catholics “to become aware of and to take some action toward alleviating social injustices” is one that the students can and should develop in themselves by solving as students the problems of the student world, by taking a certain legitimate pride in their present profession of “studentiality,” by realizing that the only present means of salvation for students are student means. When a man dies, he is judged on the basis of “I was hungry, and you gave Me to eat.” The world is hungry now—intellectually as well as physically—and for the student the “least of My brethren” is the fellow student who shares his life.

Let us therefore face the grim facts: 1) our Catholic colleges are not producing truly Catholic leaders for society—Catholics in politics, for instance, are too often leaders in graft and corruption; or, in business, they seem unaware that papal encyclicals are applicable to the United States; 2) there is a noticeable tendency in colleges toward over-protection and the discouraging of initiative; 3) Catholic principles are not applied in the milieu of everyday life—e.g., in the matter of class or race discrimination; 4) and in comparison with Communists we are definitely not so zealous, ardent, energetic, capable.

It is not “too much to demand that four years sweep away the false values that a materialistic world has thrust upon the student during his preceding years and will continue to thrust upon him in innumerable attractive ways”—again quoting Miss Schoeverling. This problem of false values faces us in college as well and must be faced and solved right there. In four years students can sweep them away and can lay the groundwork for a general cleaning-up of the post-graduate society which the modern world forms. Students acting as students can do this. Let the educators take the first step toward sharing their double burden by recognizing in a concrete way the student potentialities—make the gamble. A strong, dynamic apostolic student movement working on the individual campus will do the rest.

*Doris Gannon Duffy, Ph.D. from Catholic University, teaches economics at Manhattanville College of the Sacred Heart. During this present summer Miss Duffy has been working in the AMERICA office, organizing a digest of papal pronouncements on moral, social and economic questions.*

Catholics in attendance were present as auditors only. So far as this meeting was concerned, the contribution of Catholic college professors to current economic thought was negligible.

Concurrently, the Fifth Annual Convention of the Catholic Economic Association was held at an adjacent hotel. Although the American Economic Association program announced its own meetings and those of the American Statistical Association, the Econometric Society, the Institute of Mathematical Statistics, and the American Finance Association, there was no mention of the Catholic Economic Association's program. The ses-



sions of the latter were sparsely attended, and it is safe to say that no one of the 1,500 economists in convention from secular universities, government departments, business and labor organizations attended any of the sessions. Most of those present at the Catholic Economic Association meeting were religious, with only a few laymen and laywomen.

This picture gives some indication of the work being done in economics in our Catholic colleges and universities. We are not unmindful of the fact that most of the papers presented at meetings of professional societies are given by "big names" in the field and that reputations are acquired by published research rather than by teaching excellence. Catholic colleges may have excellent teachers of economics, but it is extremely difficult to mention many books or studies produced by Catholic economists, particularly lay persons, which are recognized as outstanding by the economics profession. Who are our Catholic economists and where are they? The better known professors in some Catholic institutions are foreign refugee scholars. Catholics teaching economics in secular institutions are men who, with few exceptions, received their training in non-Catholic schools. There seems to be a cleavage into two groups: individuals with a strong knowledge of moral philosophy and little training in economic principles, and individuals well grounded in economics but little training in ethics. Are our Catholic institutions developing scholars equipped in both respects? Catholic economic thought appears to be in a static condition. Much of it was developed years ago by a few men. Who and where are the individuals applying it to current developments?

The Pabst Blue Ribbon Beer Company conducted a contest several years ago to stimulate thinking on methods of promoting an economy of full employment in the United States in the postwar period. Thousands of proposals were submitted, and one of the prizes was awarded to Father John Cronin, S.S., Assistant Director of the Social Action Department of the National Catholic Welfare Conference. It would be interesting to know the number of Catholics who participated in this highly important endeavor. The writer's guess would be that they were few.

Miss Edna Beyer, in "Prospects for Catholic scholarship," in *AMERICA* for February 1, 1947 analyzes very capably the reasons for the lack of Catholic scholarship in the United States. Those reasons are particularly applicable to the field of the social sciences. Yet it is in this field of human knowledge that the Catholic scholar can and must make a positive contribution today. In the past, many of our schools ignored or de-emphasized the social sciences, with the exception possibly of a required survey course in European History, beginning with prehistoric times and racing hurriedly to World War I, sketchily presenting political developments almost to the total exclusion of social and economic problems. Sometimes an introductory course in economics was offered but the idea was subtly conveyed, particularly in women's colleges, that the course was of only doubtful cultural value.

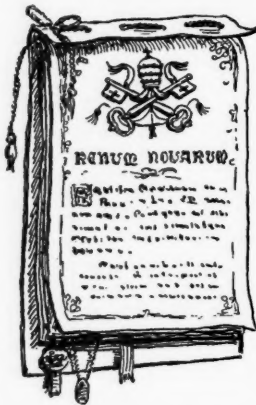
The result has been that today a large portion of our Catholic population, including some Catholic college graduates and even members of the faculties of our institutions of higher learning, are economically "illiterate." Economic illiteracy is not, however, a Catholic monopoly. Any Catholic college which does not today require a course of economics for its students, or in some way thoroughly acquaint them with current economic problems, is doing them a great disservice and is ill preparing them either to assume their responsibility of leadership in "reconstructing the social order" or in intelligently following the proposals made in that direction.

It is undoubtedly true that greater attention has been given to the social sciences in recent years, stemming from the writings of Pope Leo XIII, Pope Pius XI and Pope Pius XII. The encyclicals have laid down the moral principles of social justice and social charity on which a sound social order must be based. They have emphasized the need for Catholic Action—which must be primarily lay action—under the guidance of the hierarchy. The great task of Catholic economists in our day is to help formulate specifically what social justice and social charity mean as applied to given economic situations. Pioneer work in the field was done by such men as

Monsignor John A. Ryan, recognized by students of all faiths for his competence as a moral theologian and an economic technician.

*The Bishops' Program for Social Reconstruction*, published after World War I, called specifically for most of the social legislation which appeared during the decade of the 'thirties and went far beyond some of it. Since the publication of that document, yeoman work has been done by the Social Action Department of the National Catholic Welfare Conference, the Catholic Conference on Industrial Problems, the Association of Catholic Trade Unionists and some of our Catholic periodicals.

It would appear, however, that in the past and in some Catholic circles at present, our only program of economic action is the negative one of opposing communism. Our Catholic people, and the remainder of the populace, should know by this time that Catholicism is opposed to communism and that communism is an ever-present threat to American life and institutions. What they do not know is the positive Catholic economic program for establishing a reconstructed social order. Proposals for unionization of workers, the formation of credit unions, consumers' cooperatives, the extension of social insurance, a guaranteed annual wage, a full-employment bill, a fair-employment-practices bill, and worker participation in management, ownership and profits are still termed "communistic" when they are in truth the practical application of papal teaching to the ills of our industrial society. To many Catholics, the term



"occupational group system" is as meaningful as Einstein's theory of relativity.

Even among students of that papal proposal, the plan is not clearly defined. If encyclical teaching on economic life directs itself to that goal, that system should be carefully thought out, and all of the complicated economic and political problems which it presents should be discussed—not once a year superficially by a few people at a meeting of the Catholic Economic Association or a Catholic Conference on Industrial Problems—but in some organized comprehensive fashion. Have we not now reached the stage for serious consideration of the very real obstacles in the path of its realization? Papal teaching on economic life must not be the exclusive province of the highly educated but must be popularized and clarified for all. The work of the Catholic Labor School, the Jocist Catholic Action cells, and other study groups must be extended.

In our Catholic high schools and colleges, greater emphasis should be given to the study of economics. Its teaching should be improved both from the viewpoint of content and method. The particular duty of the Catholic teacher is to emphasize the relationship of economic study to intelligent citizenship and Catholic Action. The teaching of the social sciences in Catholic schools is in a sense a vocation, a dedicated field, and individuals engaged in it are performing in a very special way the work of the Church, as Pope Pius XI has pointed out in *Quadragesimo Anno*. Laymen and laywomen afire with the ideal of Christian Democracy and willing to spend their lives working for its realization should be aided in every possible way. School administrators can help the process by holding forth the ideal of a functioning Christian society and by encouraging students to continue their work on to the graduate level for intelligent citizenship, for professional careers as research and operational workers in government, industry, labor unions, cooperative associations, political organizations, in the various media for formulating public opinion, and as teachers in Catholic and secular institutions.

Social doctrine is more efficacious in action than in theory. Catholic schools should themselves take the leadership, in so far as they are able, in the practice of papal recommendations by paying their employees a living wage, by teaching programs conducive to research, permanent tenure, participation in the formulation of school policy, and the granting of sabbatical years for travel, study and research.

Only as Christians practise Christianity will the post-war world re-establish the peace of Christ in the Kingdom of Christ. It is the responsibility of our Catholic institutions to produce students afire with the doctrine of the Mystical Body of Christ, its application to the ills of modern society, and alive to their grave responsibility for social reconstruction. It is the task of the Catholic economist to supply the basic information upon which social justice and social charity must be grounded. If our Catholic educational institutions do not equip men and women for this task, the future of Catholic work in the social field is bleak indeed.

## Rampart at Trieste

J. Edward Coffey

Russia's ratification of the ill-starred Italian peace treaty makes it formal. In a matter of months Trieste will be a "Free Territory," with a UN governor-superintendent appointed by the Security Council and some 5,000 Allied troops to keep order while a "democratic constitution" is coming to birth—perhaps a little longer than that, the prophets say.

For the sunny international seaport nestling near the upper tip of the Adriatic at "Italy's Eastern Gate," independence will be a surprise, but no novelty. Exactly a thousand years ago, in 948, Lothair, Emperor of the West, declared Trieste a principality "forever free," and launched the old Roman rampart and castle-town on a prosperous career of free trade and tranquil, friendly relations with her Balkan, Germanic and Italian neighbors. For the better part of three centuries she basked in the four freedoms and many another blessing besides, under the alert and shrewd government of her "count-bishops." That was just before rival Venice took over in 1202, and drove her, after two centuries of Adriatic bickering, to seek "protection" under the imperial wing of Austria (1382). Protection shaded little by little into possession, and the "free imperial port" that grew to be the proud provider and sea-outlet for Central Europe's hinterland, busy and brisk as never before (or since), though her sighs for the Italian motherland never quite died away, was an Austrian dominion for the next five hundred years. After the Empire's defeat in World War I the lesser jewel of the Adriatic was ceded home to Italy at Saint Germain. The rest is fascism (always an alien, uncomfortable yoke), World War II in its wake, "liberation" by the Americans and British in 1945, amputation from Italy by the peacemakers at Paris a year ago.

Trieste would not have thought of asking for independence at this time. It is being thrust upon her, packaged in precarious international "supervision," in a dubious effort to keep Tito's marching Communists and outraged Italy from open conflict over her dead body. None of the peacemakers, great or small, who wrote the Paris Treaty has any heart for the "experiment." The Security Council has been searching in vain for a Governor "acceptable" to the Big Five trustees. GI's and British Tommies who have been policing one of the world's most turbulent "areas" for two years have their fingers crossed and their guns ready. Add to this the most sinister shadow of all: Bishop Santin, today's heroic spiritual successor of the count-bishops, is manhandled by communist mobs, his churches befouled, his priests assaulted, dragged before "people's courts" or done to death—as the "new freedom" dawns.

The menace is real over the old ramparts. But panic, cynicism, passive resistance, slow-downs, cringing in the catacombs? It is the best sort of news that the *Triestini* aren't having any. Not the sizable majority, at least, whose well-laid plans for social reconstruction of the

new-model "Free Territory" have an eloquent advocate in Father Mario Shirza.

A social economist and educator of wide experience, and minister to the spiritual and material needs of his native Venezia Giulia for a generation, Father Shirza has come to the United States to enlist the fraternal aid of "American friends" for Trieste. (He may be reached at the Church of the Transfiguration, 29 Mott St., New York 13, N. Y.) Listen to him, and the harrowing memories of the war and its aftermath in Istria soften into the vision of a Christian people reborn, their courage sober and stubborn and their zeal contagious. Independence Day finds them with an impressive body of constructive social projects well under way. Moral and financial support will be as rewarding as it is urgently needed.

Trieste sees her new political status as an opportunity to show the world what freedom really means in a "Model Christian Democratic Republic." She has no illusions about the resources and tactics of the militant enemy she must meet on unequal terms (materially) in parish, factory and school.

But Christian Trieste refuses to view the "struggle" in terms of preparation for civil war. "You don't destroy ideologies—correct or mistaken—by cannon." The counter-plan (and counter-budget) she opposes to the communist design for chaos aims to prepare free citizens in a free community for "integral Christian living."

For samples of projects already launched or past the blue-print stage, an Institute of Social Studies now functioning and a technical school of Arts and Trades awaiting machines, tools and organizational funds will provide Trieste's business men, employers and workmen with an élite "equipped with a sound social, moral and religious culture." Thriving but badly accommodated CD trade unions are to have roomier premises. Workers' emergency needs are to be met by consumers' cooperatives, organized financial and legal assistance. The port town and suburbs will soon be dotted with social and recreational centers for adults; with shelters, after-school clubs and health services for the children. At an Institute of Cultural Exchange the various nationalities which merge to form the city's multi-colored culture will meet and plan for mutual understanding and respect.

Little Trieste sets her sights high, courageously aligning them with the declared social aims of the great free nations of Europe and the West. She greets her second dawn of freedom by spurning the attitude of Christian faint-heartedness and abstentionism castigated so recently by the Holy Father in his letter to the Paris Semaine Sociale, and makes a motto of his paternal warning that we shall disarm the enemy and improve our Christian position "in proportion to the courage we display in translating our intimate convictions into acts over the whole range of public and private life."

A legion of American friends will be watching with admiration and prayerful concern those ramparts of the new Free Territory. A select and generous cohort from their number will want to help furnish Father Shirza's noble *Triestini* with material means to man them.

## Report from Munich

MUNICH, September 2 (*By wireless*).—Where do the Germans live? What do the Germans eat? Volunteers to answer these questions please come forward. This correspondent is unable to discover a satisfactory answer.

Those who have seen the awesome ruins of the German cities can easily believe figures given to me by Brigadier General Walter Muller, Governor of Bavaria. "An average of two and eight-tenths persons or nearly three persons, live in one room in Munich," he said. These so-called rooms are in many cases cellars and are usually remnants of partially destroyed houses. In Frankfurt sixty homeless boys live in a bunker or *Luftschutzraum*. It is impossible to cut windows through several feet of concrete, and when the almost irreplaceable electric bulbs are stolen or burn out these boys simply live in the dark.

One explanation alleged for livability in Germany is that the people have moved into the undamaged country. Berlin, for example, is twenty-five per cent smaller today than before the war; but official population statistics as of March this year for the Germany of today (that is, the four zones and Berlin) give a figure of 65,911,180. This same area in 1939 supported only 59,800,000; so even if we ignore the average room occupancy for Munich, we have over-population and desperately inadequate housing.

The effect of this situation on the moral fiber of the German people may easily be imagined. Parish priests have told me that their gravest pastoral problem may be traced to the bad conditions under which the people here are compelled to live. What couple can look forward to married life under such prospects or contemplate having children? Thus far the housing situation has not caused serious political difficulties for Military Government. The Germans seem able to tolerate these hardships, but nature is not taking them without protest. While no epidemics have yet threatened, lung and skin diseases are growing. Tuberculosis is on the rise; in Berlin, for example, the death rate from tuberculosis for a six-week period in June and July has risen from 270 to 292. Lack of soap and crowded living quarters have brought on various worm diseases affecting the skin.

The official allotment of rations for the Germans is certainly not adequate, and it appears that few of the people actually rely on their rations alone. In practice this means that the German workers spend three days in the week scouring the country for food. They will clamber onto the already overcrowded trains with their omnipresent bags and satchels in hopes of finding a farmer who will be willing to trade his potatoes or vegetables for whatever is offered, marks being the least attractive inducement to the farmer—who is king among the Germans today. The specter of last winter hangs over all the people. A few weeks ago the Constabulary held practice maneuvers with the German police for anticipated food riots. How long can the people here be expected to live as they are living today?

ROBERT A. GRAHAM



# Literature & Art

## Cervantes and his ingenious knight

John W. Simons

The year 1947 marks the quatercentenary of the birth of Europe's first novelist, Miguel Saavedra de Cervantes. The event has not been allowed to pass without due celebration, and the literary reviews have paid their customary tribute of encomiastic essays. Yet, in spite of all the commemorative rhetoric, the fact remains that *Don Quixote*, formerly a "must" book for all literate peoples, has relatively few readers in our own times. "Quixoticism" survives in our language both as a word and symbol, but its magnificent context has to a great extent faded from popular memory.

The great work has its readers, of course. Indeed, when we compare its fate with that of other classics and pseudo-classics, we can claim for it a consoling margin of survival. Nevertheless, few youngsters of high-school age are familiar with *Don Quixote's* riot of humorous incident, and few adults of average education have acquaintance with its resonant overtones. In point of fact, our contemporary novelists themselves, concerned as many of them are with fastidious economy of craft, are inclined to be impatient with a novel which wanders aimlessly for the duration of more than thousand pages. They have forgotten, it seems, that so scrupulous a craftsman as Flaubert claimed to find his origins in *Don Quixote*.

I suppose the chief reason why Cervantes' novel is no longer an intimate part of the reading experience of most people is that the public appetite for comedy is amply satisfied through other media—the movies, the comic strip and radio vaudeville. Besides, conditioned as we are to reading in quick, asthmatic gasps, the sheer bulk of *Quixote* is a discouragement. It is not a little ironical that an age which is so intolerant of bowdlerization should give such incontinent welcome to digests and abstracts.

What was Cervantes really up to when he penned his *Don Quixote*? An answer to this question may give some indication of the difference between high comedy and low, between the comedy which aspires to be literature and the comedy which achieves no more than a transient (and frequently vulgar) titillation. For Cervantes was no mere literary buffoon. That he took his parody seriously as art is proved by the fact that, when some contemporary hack took the more obvious characteristics of the ridiculous knight and his gross squire and produced a sequel to their adventures, Cervantes felt the

*In view of many faulty evaluations of the great work of Cervantes, Father Simons' fine appreciation of the Catholic essence of Don Quixote is a particularly fitting tribute for its quatercentenary. Father Simons is one of the diocesan clergy of Philadelphia.*

necessity of refuting his clumsy and clownish endeavors. It is to this accident that we owe the second and more artistically self-conscious part of *Don Quixote*. It constitutes an *apologia* for the comedian as artist.

Cervantes' immediate purpose in writing *Don Quixote* was to satirize the romances of chivalry, those impossible *libros de caballerias* which were so much in the fashion. That he did so with lethal efficiency is a fact of literary history, but in the very act of annihilation he created a new and invulnerable thing. His method was satire but, because it was the satire of a humanist and not of a misanthrope, the victims transcend their burden of parody. Despite his ludicrous antics, *Don Quixote* has the affection, not only of the author and reader, but of Sancho Panza, his earthy antitype, as well.

It would be altogether too simple an explanation to maintain that the spindly knight is the visionary and his obese squire the realist. What Cervantes is trying to do is to strike an equilibrium between warring tensions. The besetting sin of the knight is not that he has noble ideas, but that these ideals are largely illusory or mischievous. He has lived so long with his books—books of the Amadizing romantic school—that he confuses the realm of the imagination with the realm of reality.

*Don Quixote*, because he abdicates reason for fancy, is unfit to cope with the uncompromising world of fact. Windmills become giants, a barber's basin becomes Mambrino's golden helmet, shoddy taverns become castles, squadrons of sheep become armies of knights, a stable-smelly country wench becomes the incomparable Princess Dulcinea del Toboso. It is chivalrous, but dangerous, to free the king's prisoners. And it is ridiculous to give florid discourses to a gathering of famished goatherds on the coming of the Golden Age.

At the opposite pole is *Don Quixote's* pot-bellied escudero, Sancho Panza. He is concerned primarily, almost exclusively, with money, food and sleep. He has a fund of practical wisdom, quotes apposite folk aphorisms, and manifests cunning in extricating himself from difficult situations. When we are introduced to him he is a creature pretty much on the animal level. He becomes *Quixote's* squire for definitely materialist reasons: he wants the islands which his master has promised as a reward for services rendered. His very hedonism protects him against hallucination, for his ideas are never allowed to wander beyond the frontiers of sense behavior.

The truly remarkable feature of this impossible *liaison* is that what began as expediency endures through affection. Even after Sancho Panza is convinced that his master is mentally *desuencijado*, that he himself will never see—much less occupy—the promised islands, and that his association with Quixote is physically hazardous and legally ambiguous—even after these discoveries, he continues faithfully at the side of his knight-aberrant.

It is the anomaly of this idealist-materialist relationship which constitutes the chief humor of the novel. It is the same anomaly, however, which constitutes its underlying pathos and deep humanity. Ridicule can never become derision when love steps in to blur the black-and-white antinomies. And this is precisely what happens. We discover that each element in the relationship is susceptible to the influence of the other, and that the chemistry of their mutual affection works a subtle, almost imperceptible, transformation. In the end we are not surprised that something of the squire's skepticism passes into Don Quixote. Neither are we surprised that something of the knight's idealism passes into Sancho Panza.

One of the knight's most frequent expressions, delivered magisterially to his mundane squire, is, "Don't think small thoughts." The "small thoughts" were usually intensely practical thoughts, calculated to forestall imminent embarrassment. How amusing it is, then, suddenly to come upon this very expression in the mouth of Sancho Panza as he repudiates the common-sense advice of his wife. It is but one symbol of the change which the relationship has effected. In like manner, when we hear the impractical knight venture the opinion that the laws of knight-errantry, were they to become the laws of the land, would lead to endless mischief, we know that he has succumbed, if only tentatively and momentarily, to the plain peasant wisdom of his squire.

Thus we come to the gradual realization that these two characters, though marvelously self-subsistent, are facets of a single identity. It occurs to us at last that Cervantes gives his full allegiance neither to the one nor the other except in the realm of his splendid art, and that we, the readers, are expected to temper the relationship into a workable ideal for practical living. He himself refuses to be our instructor, but it is clear in the end that the so-called realism of Sancho Panza is every bit as reprehensible as the illusory idealism of Don Quixote. I do not wish to overstress the didactic value of *Quixote* or bury the comedy in a homily, but I think we cannot avoid the conclusion that behind the panorama of hilarious incident there is an implied philosophy. It is small wonder that Cervantes felt compelled to write the second part of his novel. He wanted, so he has told us, to rinse his mouth of the bad taste left by the tawdry vaudeville of the pseudo-*Quixote*.

In speaking of the lack of serenity in the humor of Byron's *Don Juan*, Mark Van Doren suggests that, though Byron was very sensitive to the folly of the world, he had no philosophy by which to conquer the world. As a result Byron's laughter tends to the sardonic, and his criticism of folly tends to pure destruction. This serenity is a quality which the comedy of Cervantes

(and of Chaucer, too) possesses in a marked degree, and I submit that this quality is a legacy of Catholic humanism. Cervantes does have a philosophy which, while taking full account of the folly of men, leaves the world steady on its foundations.

Cervantes could not be surprised by the folly of men, because original sin was a primary datum of the world's experience. He could not be unduly pessimistic about man's folly, because the Incarnation made it certain that where sin had abounded grace would abound more. Moreover, hope was a Christian virtue, a spiritual weapon which could transform society more effectively than arms. A great deal of modern social criticism has a kind of millenarist tendency. It aims to transform the world completely and at once, and it is exasperated that men are so tardy in rallying to the "cause." Cervantes' profound grasp of human nature gave him an insight into the lethargy of history. And this lethargy, though it arises from man's limitations, is a good thing, for it allows causes to wane which the interim reveals to be either fallacious or absurd. Mankind needs to be rescued from its friends as well as from its enemies.



Cervantes' comic sense is rooted in a sound psychology, but this psychology is itself nourished on Catholic theology. In our day to be a fool is almost the same as to be a knave, but Cervantes could combine stupidity and nobility into a single lovable

personality. The character of *Quixote* would have withered at Byron's cynic touch, but it flourishes in the sun of Cervantes' charity. At the peak of his grandiose delirium, when it would seem that all his thoughts were hopelessly beyond this world, Don Quixote does not forget the contemptible matter of Sancho's donkeys. The law of charity leavens artistic creation, and we share the confused anguish of the squire when we are ushered into the deathroom of the ingenious knight.

It would be wrong to assume that Cervantes sentimentalizes his hero. Cervantes is not Rousseau, and folly is not a virtue. Indeed, he abases Quixote almost to the point of cruelty, and exposes his folly with unrelenting comic vigor. Thomas Mann, in his essay, "Voyage with Don Quixote," remarks on the author's readiness to exalt and abase his hero, and he justly concludes that abasement and exaltation are twin aspects of a single Christian essence:

Their psychological union, their marriage in a comic medium, shows how very much Don Quixote is a product of Christian culture, Christian doctrine and Christian humanity. It shows as well what Christianity everlastingly means for the world of mind and of poesy and for the human essence itself and its bold expansion and liberation. . . . Say what you will, Christianity, the flower of Judaism, remains one of the two pillars upon which Western culture rests. . . .

The great German novelist, non-Christian eclectic though he is, touches the paradox which is at the center of

Christian psychology. Man is a cipher; yet he is everything. He is the most fragile thing in nature; yet he is immortal. He has the pedigree of the worm; yet he is destined to be a consort of the divine nature. He works out his salvation between humiliation and ecstasy, between his sense of sin and his sense of the deific power of grace. Don Quixote, in his abasement as well as in his exaltation, gives clear witness to his Catholic provenance.

It is important that Cervantes be rescued from those critics who only see in the *Quixote* a rebellion against idealism. It is now fairly well established—most recently in Aubrey F. G. Bell's scholarly biography—that Cervantes was not opposed to the chivalric ideal as such but to its perversion in the romances. On the other hand, the hard-headed realism which he advocates is not a realism which precludes the loftiest idealism. St. Theresa of Avila was a very great mystic, yet her literary style is racy and realist in the extreme. Illusion was her great enemy, and Spanish critics have been quick to see both a literary and psychological filiation in the writings of the mystic and the ex-soldier.

The truth of the matter—as C. S. Lewis's *The Allegory of Love* proves beyond cavil—is that there was in the chivalric ideal a confusion of Christian and pagan elements. In certain of its aspects it was oriental, nihilistic, amoral and anti-social. The cult of woman, in particular, had ethically dangerous implications, and was in fact mere sensuousness clothed in a vaporous ectoplasm. Preraphaelitism was but the nineteenth-century revival of its pseudo-spirituality. Catholicism was never able wholly to acclimatize the chivalric ideal, but the life and work of St. Francis of Assisi is a splendid example of the faith's transforming vigor.

I do not mean to maintain that Cervantes was a

thoroughgoing critic of all these chivalric aberrations or even that he was conscious of their full danger. That he did see their basic illusoriness, however, is beyond question, and I believe it was his Catholic orthodoxy which permitted him such discernment. It is necessary to stress this, because there is a school of thought which persists in seeing Cervantes as unfriendly to the Church, and his great book as a valedictory to the superstitions of the Middle Ages. It was not the Church which fostered the fanciful hyperbole which Cervantes attacks. It was the *avant-garde littérateurs* and the high-brow cenacles which flourished about such dubious personalities as Eleanor of Aquitaine. The mockery of Cervantes is in his book, not in his life; and when, in his later years, he became a member of the Third Order of St. Francis, he was committing, not an act of extravagance, but a sincere and humble act of religion.

In this quadricentennial year of his birth, Cervantes has much to teach. Above all else he can teach us the function of high comedy and its power of human revelation. We have had piddling and pawkish comedy, farce and satire aplenty. But all these have tended either to evaporate into trivial sentimentality or to boil to a viscous hatred. Modern novelists, when they are serious artists, give themselves over almost exclusively to the tragic muse, and they portray man in an atmosphere of unrelieved or exaggerated gloom. "*L'ignoble bal masqué qu'on appelle le monde*," says Stendhal, and his successors continue to underscore the lie. It is significant that Cervantes never once allows his hero to laugh. This absence of laughter is the indubitable sign of Quixote's folly. Catholic novelists would do well to study the theology of Cervantes' laughter. When they have absorbed the lesson, there will be less rending of garments and more dancing before the indestructible Ark.

## Books

### Can allies agree?

#### THE SOLUTION OF THE GERMAN PROBLEM

By Wilhelm Röpke. Putnam. 282p. \$3

#### STRUGGLE FOR GERMANY

By Russell Hill. Harper. 260p. \$3

"If only the former Allies could agree what to do!" wrote a German Catholic prelate recently to a friend in the United States. "It is the hopelessness of the situation that so bears down on us."

There are two ways in which a man might write a book on the solution of the German problem—or any other problem. One way is directly to pro-

pose a solution, to present a formula or recipe to be followed. The other, the more diffident fashion, is to offer material which can be used in the drafting of such a solution. The first of these courses is the more tempting, and it has evidently exerted its attraction for Herr Röpke. As an uncompromising foe of nazism forced into exile in 1933, as a deeply religious man, he is anxious to explore any path that can issue from out the woods.

But it is not the solution proposed by Professor Röpke which is the best part of his book. The really great work which he has achieved is his masterly analysis of how Germany drifted into its present plight—his chapters, so to speak, of historical pathology. His recital is cultured and distinguished. Ably written, it moves easily and freely in a wide field of historical letters; and it evokes important and interesting personalities, especially among the nobler and earlier German generation, when

the "old Black-Red-Gold standard of liberal humanitarianism" had not yielded the flagpole to the "Black-White-Red of Greater Prussian realism and nationalism."

What the world understands and disapproves in general as the German national character, reasons the author, "is in the main simply a product" of the latest phase of German history. "For it is a great mistake," as he points out, "to treat the national character of the European nations as a constant." . . . "The very ease with which the idea of the 'eternal evil genius of Germany' can be shown to be false may obscure the real problem, that of the origin of the Prussianized type of modern German, who so easily 'fell for' Nazism." German history, observes Röpke, starts with a situation entirely similar to that of the other peoples of the Continent; but in Germany "the power was broken of those classes that everywhere else formed a counterpoise to feudalism and



## TEARING OUR HAIR

We finally gave up trying to find a quotable sentence in Charles Morgan's review of **BOCCACCIO** (\$3.50) by Francis MacManus. The whole review (in the *London Times Literary Supplement*) is magnificent, but the famous novelist obviously never worked on advertising; it is impossible to find a short quote. The complete review will be in our next *Trumpet* anyway. (Boccaccio was no saint, but do not buy this book in the hope of being scandalized, it is the only way in which you might be disappointed.)

The review of Alfred Noyes' **HORACE** (\$3.50) in the *New York Times Book Review*, on the other hand, which is not really so favorable as Charles Morgan's on **BOCCACCIO**, is eminently quotable:

"With this book the publishers inaugurate their *Great Writers of the World* series. They could hardly have made a happier choice. . . . Mr. Noyes is an *anima naturaliter Horatiana*: he is completely at home with his material, and in his handling of it he displays the same stylistic qualities — neatness of phrasing, controlled irony, humanity — that characterize the poet with whom he is concerned."

Nice, isn't it?

Do you like Chesterton, but find his use of paradox annoying, or do you find the people who find it annoying annoying? Either way, **PARADOX IN CHESTERTON** (\$2.00) by Hugh Kenner, a new Canadian author, will be worth your while. He disentangles the various sorts of paradox and shows that Chesterton's use of it, far from being a trick, was inevitable if he was to say what he wanted to.

Caryll Houselander's *This War Is the Passion* seemed to us too good a book to be allowed to die just because the war is over. We persuaded her to rewrite and enlarge it, taking the war out. This peacetime edition is now ready and is called **THE COMFORTING OF CHRIST** (\$2.50).

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absolutism . . . the towns and the peasantry." And certain spiritual influences were at work, notably the Lutheran Reformation:

It is the peculiar, immeasurable tragedy of Germany that in the later Middle Ages and at the beginning of modern times, this flourishing city culture fell victim almost entirely to the weakness of the imperial central authority and the disproportionate strength of the territorial princes and landlords.

Absolutism and feudalism were mitigated outside Prussia, but "in Prussia they were rationalized, mechanized and made into a system," and German unification, under Bismarck, took place not through the democratic system, but in defiance of it, by the ultimate hegemony of Prussia. The revolution of economic society was carried farther in Germany than in any other country:

It has not been unjustly remarked that in the half century after the revolution of 1848, social conduct and the mental and moral foundation in Germany changed more than in the preceding ten centuries; and the reason is to be sought primarily in the rapid industrialization and commercialization and in the accompanying urbanization, proletarianization and mass formation. . . . The actual deep dividing line came in 1879, when Germany passed from free trade to protection and Bismarck began . . . to transform the old ideological parties into parties representing interests. It was the year in which the conditions were first created for the growth of cartels and syndicates of the new-German monopoly capitalism and the imperialism bound up with it.

After indicting the other nations, in no uncertain terms, with *their* delinquencies—tyrannies, dishonesties, betrayals—the author observes:

We may say all the more frankly that since Bismarck's time the Germans have pursued a fatally wrong course, and we can follow that course down to the black day in German history when the incompetent tinter of postcards from Braunau am Inn, Adolf Hitler, became chancellor of the realm founded by Bismarck.

Röpke warns against a "dangerous and one-sided" explanation of the Nazi phenomenon:

Undoubtedly inflation and the economic crisis played an important part in making the Germans susceptible to the bacillus of nazism, but what was of critical importance was their mental and moral outlook. . . . Only when the two parties, the Nazis and the Communists, crippled the political ma-

chinery of the Reich and thus menaced the ultimate foundation of state and of society and of world trade—only then did the storm of the crisis become a hurricane.

Professor Röpke's suggestions in the field of political structure are in conformity with most of the best contemporary thought on the subject, in Germany and outside of it: against reviving the former unnatural centralization; for finding a proper compromise between the *Bundesstaat* (federal state) and the *Staatenbund* (federation of largely autonomous states). In general, the "positive" element of his analysis, the actual solution proposed by the author, seems to me its least important part. His economic approach is much too summary and casual to satisfy the extreme complexities of the moment; indeed, it appears to be little more than a plan to revive a good old nineteenth-century *laissez-faire* and Gladstonian free trade. The author's sense of what *could have been done* to heal Germany's wounds immediately after the armistice is rightly offended by the mistakes that the Allies have already committed. He has had to modify in 1947 some of the hopeful ideas he expressed in 1945.

Perhaps the future will bring still further light. But the shortcomings of the book are amply atoned for by its success as a noble and intensely absorbing study of that background of a nation's experience which all statesmen must know, if their plans and schemes are not to end in failure.

Russell Hill, outstanding correspondent of the *New York Herald Tribune*, believes, refreshingly, that there are "no simple answers" to the German problem. It is tied up with too many causes and influences outside of Germany:

A German settlement will be a good one if it minimizes instead of intensifies the explosive possibilities of the world conflict of power and ideologies. Ideally such a settlement should make it impossible for Germany to be a source of disputes that could lead to war. Germany should be neutralized so that neither side need fear that the German war potential will be used against it by the other side. The Germans themselves should not be placed in a position where they will be tempted to play off one side against the other.

Mr. Hill, incidentally, believes that when Walter Lippmann charged that the British in Germany were keeping up a "shadow army" behind a "silken curtain," he was simply setting up a "straw man" in order to knock him

down, "because Prussia has been more than decentralized—it has been liquidated. Neither the Russians nor the British nor the Germans themselves have shown any signs of wanting to revive it."

Russia, in his opinion, has "lost the first round," but we have no grounds for complacency. "There should be as few opportunities as possible for disagreement among the Allies about interpretation and implementation of the terms to be imposed on Germany," and controls should be as simple as possible. He is opposed to continuing the division of Germany into zones, as well as to the internationalization of the Ruhr; and he would return some of the land now held by Poland, which now gives the Russians no security, but would enable them to mobilize irredentist sentiment against the West.

Mr. Hill's book is a fine piece of straight reporting of what has been happening in Germany. The tone is lively, but his views moderate. It is a well-conceived plea for sanity.

JOHN LAFARGE

#### *Bows—long and short*

#### **THE AMERICAN IMAGINATION AT WORK: Tall Tales and Folk Tales**

*Edited by Ben C. Clough.* Knopf. 707p. \$6

This is the "gol-durndest, biggest" book, to use a description that might have been employed by one of the many characters appearing on the pages of this collection of strange and unusual occurrences related by Americans. Such a statement is closer to the truth, however, than those in the book.

No one can deny it is a big book. It is filled with the rich and varied results of the workings of the American imagination. Here are such shining products of this activity as Davy Crockett, Mike Fink, Paul Bunyan, Pecos Bill and Johnny Appleseed. In addition to these figures of folklore and legend, Professor Clough has gathered a great number of others, more or less well known, from the pages of our literature, both folk literature and the more formal, to provide accounts of Rip Van Winkle, Br'er Rabbit, Peter Rugg, Liverpool Jarge and Roy Bean. From the narration of Captain John Smith to demonstrations of press-agentry in recent years, the entire period of American history is covered.

The editor also offers proof that there have been no geographic limitations on fantasy and exaggeration in this coun-

try. With due regard for his own New England surroundings (Clough is professor of Classics at Brown University), he challenges the western frontier's exclusive claims to the tall tale by including specimens from New England and other areas. Some of the section-headings indicate the diversity of subjects of the American imagination: "Wonders of Nature" includes weather, snakes and serpents, fish, "pesky critters," birds and bees, and improbable animals, while "America's Men" are not ordinary mortals but the "demi-gods, supermen, myth-makers, and jokers" of our history.

This is not only a big book; it is also a perplexing one. The editor has not been bothered by definitions of "imagination," "tall tale," or "folk tale"; indeed, in assembling the book he seems to have been guided only by what entertained or amused him. There is plenty of entertainment here, but the connection between it and the "tall" or "folk" tale often appears uncertain. It might be stated that any fiction is a result of the imagination, which expands considerably the qualifications for inclusion. One can ponder the sketch of Arthur Train's collegiate imbibing or of John Hersey's account of

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Such a collection as this is a subjective one; while questioning the presence of some items, one might wish that others had been included. A large

number of persons, definitely typical products of the American imagination—Jesse James, Wild Bill Hickock, Buffalo Bill, the Paul Bunyan of the steel mills, Joe Margarc—have been omitted. These would have added to the collection of real folk tales that establish most effectively the flavor and feeling of the American imagination. Other subjects are no more than examples of questionable literary value, but the tales from accepted folklore and the many examples of the American tendency to unlimited exaggeration are the most fascinating in the book.

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This volume is an assortment of impressions gathered by American travelers on the mother continent from 1772 to 1939 and from Benjamin Franklin to Vincent Sheean.

The impressions, which are in the form of letters, reports of diplomats and straight fiction, do not appear to have been selected with any discernible rhyme or reason. If they add up to any one conclusion, it must be that most Americans discover in Europe only what they want to find. Some of the later travelers discovered the new Russia, and returned home enthusiastic adherents of the new order. Lincoln Steffens, for example, announced that he had been "over into the future, and it works." Judged from the vantage point of hindsight, this remark casts some shadow on his powers as a prophet or even as an observer.

Likewise, many earlier observers from Protestant America were confronted for the first time with the Faith, but they certainly did not discover it. They looked at it but could not even see it, although they saw things that were not there. Abigail Adams tells in a letter to a clergyman back home of her visit to a church in Paris. She gives a careful description of a confessional, but includes a recital of the unpleasant events which she was sure took place there between priest and penitent.

On the other hand, James Fenimore Cooper, dining in Paris of a Friday with a large company of elegant folk, including the Papal Nuncio and other important Catholics, watched knowingly while they helped themselves to "several suspicious looking dishes" and seemed quite disappointed to discover, after helping himself to the same food, that it really was fish after all.

If American opinion of Europe changed through the years, it must also be remarked that Europe itself was changing. In his day Thomas Jefferson, gravely observing the rituals of kingship as practised at the court of the French Bourbons, concluded that monarchy did not match the American system of government. However, some of the starry-eyed visitors to Russia in the twentieth century have been just as

certain that American constitutional democracy is inferior to the dictatorship of the proletariat.

With the advent of more active American participation in European affairs during the Second World War and since, the editor will soon have ample material for an equally interesting volume.

JOHN F. DRUM

#### SMOKE OVER BIRKENAU

By Seweryna Szmaglewska. Holt. 386p. \$3.50

The siege of Jerusalem described by the historian Josephus, once read, can never be forgotten. But the siege of Jerusalem cannot compare, at least in point of calculated cruelty, with the horrible deeds done by SS men in the concentration camps of Birkenau. Though the main facts contained in this book are not new, the vivid tale told by a woman who endured humiliation, nakedness, starvation for three years brings new realization of the utter brutality of totalitarianism.

Five million people were burned in the crematories of Oswiecim and Birkenau. Of these, three million were Jews, many of whom met slow death in the gas chambers because the SS men were thrifty in their use of gas. Another feature of the story is the moral collapse and degradation of the officials of the prisons. These wretches dared not remain sober. Strong liquor made them mad, turned them into brutes.

As she lives over again her years of agony, the author writes with great detachment and without hatred. Hers is decidedly a Slavic mentality. She is forever turning aside to describe the hopes and fears of the women prisoners during their days of toil, and their yearnings for home and loved ones during long, sleepless nights. The vitality of this valiant Polish woman was tremendous. Love of life and of nature remained ever strong within her. In the dark she drew consolation from the glory of the stars, and she rejoiced in the beauty of the grass and trees as she labored in the fields during the day. She bears constant witness to the triumph of the human spirit over adversity and to the human sympathy and charity which flourished among the women of the camp.

One thing is wanting. So many prisoners were Christians that one might reasonably expect the author to give respectable space to the influence of religion—which must have been tremendous. True, she does record a moving

incident of prisoners chanting the litanies for the repose of the souls of Jews at that moment suffering in the gas chambers, but of the power of religion as such she has nothing to say. Her code of morals is high and beautiful; her philosophy of life she does not make clear. The book, while popular in Poland, can be recommended only to the mature who have also strong stomachs and controlled imaginations. It is terribly realistic.

GEORGE T. EBERLE

## The Word

TO CICERO, THE CRUCIFIXION OF a Roman citizen was such an unspeakable atrocity that he frankly confessed himself unable to characterize it adequately. Certainly the great rhetorician's power of expression would have sputtered into wordlessness had he faced the problem of describing the crucifixion of God for the salvation of men, the death of Jesus which is our life. Because of that vivifying death, the Cross, so abhorrent to Cicero and the civilized ancients, has become the symbol dearest to the Christian heart. It is the "symbol of the Lord," as Clement of Alexandria wrote with pregnant simplicity; it is the *Vexilla Regis*, "the standard of the King," as the Church triumphantly sings; it was the flaming emblem under which Constantine crushed Maxentius and opened a new phase of history; it will be the blazing oriflamme of Christ's second, judicial coming in the twilight of the world.

Little wonder, then, that the Church's liturgy is illuminated with frequent feasts in honor of the Cross. Her Good Friday rite revolves around it; in May she commemorates the finding of the true Cross; through the golden haze of September she directs the prayerful attention of the faithful once again towards Calvary, by the feast of the Exaltation of the Holy Cross, which, this year, coincides with and displaces the sixteenth Sunday after Pentecost.

The feast is one of the most ancient in the Church's calendar, and great devotion to the Cross was always characteristic of the Catholic. It was central in Paul's thinking: "but we, for our part, preach a crucified Christ" (1 Cor. 1:23) and "I determined not to know anything among you, except Jesus Christ and Him crucified" (1 Cor. 2:5). The *Introit* of the feast is

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taken from Paul: "But as for me. God forbid that I should glory save in the cross of our Lord Jesus Christ" (Gal. 6:14); while the Epistle is his exhortation to the Philippians not merely to admire Christ's generosity but to emulate it: "Let this mind be in you, which was also in Christ Jesus" who "humiliated Himself, becoming obedient unto death, even to the death of the cross" (Phil. 2:5-9). When the early pagans, sharing Cicero's loathing of the Cross, contemptuously called the Christians "cross-worshippers," their insult was received as an accolade. Tertullian, in fact, identified the Christians as "devotees of the Cross"; and the same writer declared: "We Christians wear out our foreheads with the sign of the Cross." Every time we make the sign of the Cross, which many of us do so carelessly and thoughtlessly, we proclaim ourselves devotees of the Cross, accepting all the difficult implications of that "doctrine of the Cross" which "is foolishness to those who perish, but to those who are saved, that is, to us, it is the power of God" (1 Cor. 1:18).

No one can look at the Cross without beholding her who stood so close to it, who shared so stingingly in her Son's agony. Some of the loveliest feasts of Our Lady are liturgical settings for this commemoration of the Cross. Septem-

ber 8 we observed her birthday; on the twelfth we rejoiced in her sweet name; and on the day following the Exaltation of the Cross we recall her seven sorrows. Look back in meditation again at Calvary, emerging like an obscene gigantic skull from the chilly, mid-afternoon dusk. The forked lightnings reveal a dying Man, His loin-cloth standing out on the wind. Beside Him, pale, heart-broken, adoring, stands His mother. Can you turn away disinterested; can you resume a life which denies all that He taught like those whom Paul mentions: "they crucify again for themselves the Son of God and make Him a mockery"? (Heb. 6:6).

WILLIAM A. DONAGHY, S.J.

## Films

FRIEDA. In the late stages of World War II an RAF officer returns to his English village home, bringing as his bride the German girl who aided his escape from an internment camp. The varying reactions of the townspeople and the man's family to the "enemy," and her gradual acceptance as part of the community are recorded with

characteristic good taste and credibility in a British movie which has something to say. Threaded through its story is a plea for a more Christian attitude in dealing with the German people, summed up finally in the words: "You cannot treat other human beings as less than human without becoming less than human yourself." The girl, superbly played by Mai Zetterling, is such a completely lovable character that these arguments seem based on emotion rather than justice under God, and the film is further weakened by the sudden introduction of the heroine's unregenerate Nazi brother who turns everyone against her, causing her to attempt suicide. This tainted contrivance is unworthy of the otherwise high standard of integrity set by a film which, for all its faults, is courageous and important. (*Universal-International*)

KISS OF DEATH. The British can distill realism from ordinary people and ordinary happenings, but Hollywood seems to reserve its best efforts in that direction for examining the fringes of society. This powerful and expertly fashioned gangster melodrama is a case in point. Its story of a criminal who obtains his parole and proves the sincerity of his desire to go straight by helping the police to track down his former partners in crime is gripping but extremely unpleasant to watch. Insight into social problems—environment as a factor in shaping criminals, the difficulties faced by an ex-convict trying to find honest employment and the hardships to his family occasioned by his way of life—give purpose to the film's sordidness. The semi-documentary effect is heightened by the use throughout of authentic New York backgrounds. The cast—headed by Victor Mature as the reformed convict, and Brian Donlevy as the tough-minded but sympathetic district attorney—is uniformly excellent, with Richard Widmark making a spectacular screen debut as a psychopathic killer. *Adults* whose definition of screen entertainment is broad enough to include unrelenting violence should find this excellent of its type. (*Twentieth Century-Fox*)

LURED. This film's claims to realism are limited to some interesting glimpses of Scotland Yard's efficient detection machinery in action. Otherwise it is a stylized account of a highbrow Jack the Ripper who meets his beautiful victims through ads in the *Personal*

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Column of a London newspaper and then sends exotic poems to the Yard bragging of his exploits. A show girl is enlisted to bait a trap, and her adventures include following a few long-drawn-out false scents and taking time out for the romantic conquest of an elusive millionaire bachelor; but finally she and the detectives unmask the culprit, whose identity will be no surprise to the alert spectator. Suspense and boredom in about equal proportions go to make up this routine *adult* thriller which is helped along by some bright dialog and good performances by Lucille Ball, George Sanders and Charles Coburn. (United Artists)

**FUN AND FANCY FREE.** Walt Disney's latest effort to combine live actors and animation features the unseen Dinah Shore telling in song and story of Bongo, the circus bear who was miserably unhappy until he escaped and found love in the forest; and Edgar Bergen in the flesh improvising on Jack and the Beanstalk to an accompaniment of wisecracks by Charlie McCarthy. The colors are garish, the animation generally unimaginative and the two stories totally inadequate for a feature-length film likely only to set an audience pondering on the glories of its producer's yesteryears. (RKO) MOIRA WALSH

## Parade

(BILL, A TAXI DRIVER, SEEING a woman throw a rock at a truck, runs to the spot. A policeman arrives, and questions the woman, the truck driver and Bill.)

*Officer (to Bill):* How about driving us down to the Women's Court? You have to come along and be a witness, anyway.

*Bill:* Okay. (As the group steps into the court, the judge is questioning a woman.)

*Judge (to woman):* State your case, madam.

*Woman:* It's like this, Judge. I hired my aunt as a baby-sitter. She's younger than me, being nineteen while I'm twenty-seven. And what do you think she did?

*Judge:* That's what I'm waiting for you to tell me.

*Woman:* She runs off with my husband and baby.

*Judge:* And you want your husband and baby back?

*Woman:* Just the baby, Judge. She can keep my husband. It will serve her right.

*Judge:* Well, madam, I'll have this looked into. You'll hear from me without delay. (The woman departs. Bill is called before the bench.)

*Judge (to Bill):* Now, my man, state exactly what you saw.

*Bill:* I see this here woman—her name's Jenny, Your Honor—I see her throw a rock into this here driver's truck. His name's Henry, Your Honor.

*Judge (to Jennie):* What have you to say, miss?

*Jennie:* I just got a little mad, Your Honor. I have nothing against the truck, and I love Henry very much.

*Judge (to Henry, the truck driver):* And how do you feel about it?

*Henry:* I forgive her, Judge. We just had a little argument about our wedding plans. She's one swell girl, Judge.

*Judge:* If she throws rocks before marriage, what will she do afterwards?

*Henry:* That's the first time she threw a rock at me.

*Judge:* And maybe it won't be the last.

*Henry:* She don't mean anything by it, Judge. She's one swell person, Judge.

*Judge:* I see how you feel. Okay, it's your funeral. I'll fine her twenty-five dollars and suspend the fine. That's a wedding present. (Beaming and holding hands, Henry and Jenny thank the Judge, depart. Bill drives back to his stand, tells Louie what he heard.)

*Louie:* That guy's a dope to marry a rock-thrower.

\**Bill:* Louie, divorce makes people take chances on marrying they wouldn't take otherwise. If there ain't no divorce, this guy would say: "I better watch my step. Wedding bells and rocks don't mix."

*Louie:* And the aunt baby-sitter couldn't marry her niece's husband, so she wouldn't take no run-out powder with him.

*Bill:* Louie, there is some things you can't have even a little bit of. Suppose the law allowed a little bit of murder. What'd you get? You'd get a lot of murder.

*Louie:* Yeah, most guys got two or three people they'd like to bump off.

*Bill:* The law can't allow a little bit of murder, because if it did, it'd get a lot instead of a little. And it's the same with divorce. Once the law allows it at all, you get a lot of it.

*Louie:* Too much of it.

*Bill:* Yeah. Everywhere you get busted homes.

JOHN A. TOOMEY

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## TODAY

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# Correspondence

## *Interracial living in boys' camp*

EDITOR: For the past two years I have worked at the Catholic Youth Organization Camp in New York, which is, as its name implies, truly Catholic, in that the administration believes that all are children of God, regardless of color, and that the needs of all must be served. At the CYO Boys' Camp, white and colored boys play, work, live and fight together. I say "fight" together, because the unavoidable boys' scraps which occur from time to time give no evidence of discrimination. In the scraps which have taken place, white boys often take the colored boys' side against white boys—since it is usually an inter-cabin affair—and colored boys will take the side of white boys. The colored and white boys live, eat and sleep together.

Our counsellor staff is also interracial and, even on their days off, the members mingle naturally without any planned effort to do so. Most of them would not understand, or would not care to understand, any thesis on race relations; but they do understand that kids are kids and friends are friends.

FRANK ARRICALE

Putnam Valley, N. Y.

## *Charity before politics*

EDITOR: The article "The Crisis in Student Relief" (Joan Christie, *AMERICA*, August 23, 1947) combines rather strangely a call for charity and a call for an anti-communist crusade. It is not because "this important university group has now become the favorite target of communist crusades" that this group must become, too, the favorite goal of Christian crusades. It is not because "the communist plan was highly organized and very specific" that, now, the Christians must organize a very specific plan. Charity does not need to be supported, nor justified, by anti-communist arguments. To be effective—and to be efficient—charity must be disinterested.

I have had many opportunities to appreciate American generosity, and I know that it does not need to be incited by anti-communist reasons. I am sure European students will appreciate any kind of help and relief from this

country. They will appreciate very much, too, American spirit if they know that such relief service is organized to help them, and not to counteract a communist influence against which they have been fighting for years and years. In their name, I thank Joan Christie for having thought about intellectual and spiritual help, and not only about material relief.

CLAUDE N. JULIEN,

*Dirigeant National J.E.C. (France)*

Notre-Dame, Indiana

## *Religious advice for doctors*

EDITOR: In the issue of *AMERICA* for August 9 there are two articles which are in a measure related. One was Father Gardiner's timely and factual discussion of birth control. The other was under "Comment," and captioned "Can the Parish Do It?"

Father Gardiner's article is quite sufficient and needs no amplification. It is irrefutable and thus most disturbing. May God grant that the Western world will turn aside from its present suicidal course.

I do wish to make a few observations on the other series of stated and implied questions under "Comment." I submit my qualifications to discuss as twofold: 1) I have been an adult parishioner over thirty-five years; 2) I have been an active practitioner of medicine for most of that time.

With all respect, I feel real doubt that the average pastor would welcome such a group as suggested. It has long been my feeling that this or some similar plan would be most desirable.

The statement was made that the charges for obstetrical care were contributing causes of birth control in some instances. It is my belief that in some cases the charges do constitute hardships. It does not necessarily follow that the charges are unjust. This paradoxical statement requires more consideration than can be given in this letter. I may add that I have been a member of the American Medical Association for over thirty years. While that organization is making a determined effort to solve the problem of medical economics, it has not yet found the answer. And most assuredly "socialized medicine" does

not impress me as a desirable program.

"Comment" further states that some Catholic physicians through ignorance give advice on contraception. No doubt this is unfortunately true. Probably it is not always in ignorance. I think the Church might well make a greater effort to teach and instruct physicians. May I here ask with all respect, what effort is being made to reach the average physician on matters of medical ethics? True, many, but not all, had training in college or medical school. There are many excellent books available. Occasionally in a sermon a priest may offer food for reflection. In some of the large cities are branches of the Catholic Physicians Guild.

The point I wish to make is that there is no organized effort, sponsored by the Church, to reach out and make contact with the great mass of Catholic medical practitioners. Each individual is on his own, to work out his own problems. Of course the physician can always consult a priest about particular problems.

Space does not permit a longer discussion. I have, in the years passing by, reached certain opinions as to meeting this situation. If it were thought that these opinions would be welcome, I would be glad to elaborate.

Address withheld. A Physician.

## *Corrections*

EDITOR: Thanks for the copy of a review of my *American Communism* by William A. Nolan. His review is sympathetic and informative but the reviewer repeats an error that a number of other reviewers have made.

Mr. Nolan asserts that Dr. Werner added all the new material that appears in this second edition. The fact is that Dr. Werner added five of the new chapters while I added four of them, expanded two of the old ones and added the three new appendices.

A casual reading of the Preface has undoubtedly given the impression that I contributed nothing to this new edition, but a careful reading by reviewers would not give this impression.

Phoenix, Arizona. JAMES ONEAL

EDITOR: In the typing of my review of the *Tercentenary History of the Roxbury Latin School* (*AMERICA*, August 30), one very important word was omitted in paragraph 3. This line should read "the oldest independent school in the U. S."

ROBERT H. MAHONEY

Hartford, Conn.



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